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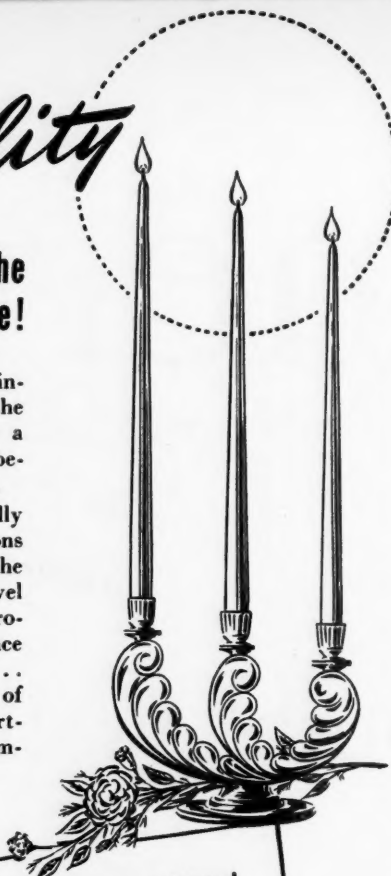
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America

National Catholic Weekly Review

Vol. XCVI No. 16 Whole Number 2488

CONTENTS

Correspondence	437
Current Comment	439
Washington Front... Wilfrid Parsons	442
Underscorings..... C. K.	442
Editorials	443

Articles

The South Will Move	446
Leslie W. Dunbar	
New Look in Churches	450
Eva Beard	
Long Journey's End	452
J. A. Appleyard	
Feature X	454
James Rogan	

Book Reviews	456
America's Book-Log	460
The Word... Vincent P. McCorry, S.J.	461
America's Associates	462
Theatre..... Theophilus Lewis	463
Films	464
Moir Walsh	

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Correspondence

Comic Strips and Books

EDITOR: The article in your Dec. 8 issue, "Orphan Annie Must Go!" by Stephen P. Ryan, contains the following statement: "The daily comics indeed avoid (generally) the blatant vulgarity, the uncontrolled horror, the sex and sadism and the more widely improbable plots of the comic books."

This statement is intemperate on the face of it, since it indicts all comic books without making any distinction between them. Further, it is incorrect when applied to the comic books of the present day.

The Code of the Comics Magazine Association of America, adopted in September, 1954 and administered by a Code Authority, barred vulgarity, horror, terror, sex, sadism and a number of other elements from the comics produced by its members, who constitute 90 per cent of the industry. Only two comics publishers are non-members, and it must be said that these publishers also eschew the publication of comics which would fall under Mr. Ryan's description.

The National Office for Decent Literature has, almost from the beginning of the operation of the Code Authority, eliminated comic books from its monthly listings of objectionable publications. For example, in its December, 1956 list it makes this statement:

The NODL reviewing staff did not consider any comic book evaluated in its last survey to be in serious violation of the NODL Code. It did place certain publications in a "border-line" category.

It listed 145 comic-book titles as "acceptable comics." This is certainly a far cry from the sweeping indictment by Mr. Ryan. . . .

JOHN L. GOLDWATER
President, CMAA

New York, N. Y.

EDITOR: Stephen P. Ryan calls Annie's dog "most unintelligent," complaining that it is "limited to a one-word vocabulary, 'arf.'" I find this true of most dogs.

(Mr.) DAVID A. DILWORTH, S.J.
Shrub Oak, N. Y.

EDITOR: Mr. Ryan's acute dissection of the comic-strip characters (newspaper variety) and their creators deserves a gentle chiding. The surgeon should have used a scalpel instead of a bread knife.

If Mr. Ryan turns to the comics in hope of finding Freudian convulsions, repulsive prototypes, erroneous stereotypes, I'm posi-

tive he'll find them there—as he did. . . . I and millions of American fathers and mothers turn to the comics for entertainment and find it there. Our children find it too. . . . Fortunately the comics' humor or narrative far outweighs their message or intent.

PETER NARUTA

Clarksburg, W. Va.

EDITOR: Stephen P. Ryan's review of comics at first made me angry. Then it dawned on me that Mr. Ryan is a better comic than the objects of his tirade. His sense of humor is so subtle that I fear that less humorous persons might have taken his attack seriously. . . .

ARTHUR F. LAURIAN

Bellaire, Texas

EDITOR: Alas, the only lesson I learned from Harold Gray's *Orphan Annie* was to be patient with tangled string. Annie once (perhaps 25 years ago) devoted an entire Sunday to a parable on this matter, pulling out the last kink triumphantly in the last frame. It hypnotized me. Ever since that bleak day I have been grabbing tangled string from people's hands and gleefully untangling it for them—or perhaps for Annie.

Heaven knows how many hours I've spent at this thrifty, wholesome, prudent, virtuous work! I often reflect that it is too bad I didn't get stuck with some more ruthless fixation—maybe I would now have a monstrous diamond stick-pin and an entourage of hatchet- and trigger-men, like old "Daddy." . . .

C. M. CLARK

San Francisco, Calif.

Readers on Reactions

EDITOR: Your feature, "Our Readers React" (12/8), is most perplexing. In it your supporters appeal for charity in facing the contemporary world, defend "conscientious Catholic periodicals" and decry irrational hatred. At the same time, applause is given the *Indiana Catholic and Record* for applying a vitriolic term to one with whom it takes issue on anti-Communist attitudes. . . .

New York, N. Y. PATRICIA McDONOUGH

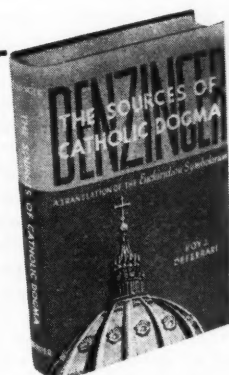
EDITOR: In controversy between Catholic writers AMERICA pleaded (10/27, pp. 90-91) for "restraint" and "urbanity." Is there restraint in countering "Communist sympathizing" with "frenetic Jew-baiting"? Is there any urbanity in the overstrained and humorless phrase "*genus Crackpotus Americanus Catholicus*"?

We all agree on the value of faith, hope

(Continued on p. 438)

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Correspondence (Continued):

and charity. But these virtues belong to, and are activated by, the cultivated heart, not the sophisticated mind. They are felt, not reasoned. . . . If Christianity is again at the crossroads, and I believe it is, do we dare to be too intellectually proud to be fearful? RUTH KLEIN
Brooklyn, N. Y.

EDITOR: Don't you think we should clear the air a bit on the reactions to your editorial "On Editors and the People Who Write To Them"? . . .

You print a boxed quotation labeled "Genus Crackpot," in which those Catholics who differ with your type of mentality are ridiculed. I think that we Catholics, who have suffered so much from being called "Papists," "Jesuitical," "foreigners" and "divisive," should abhor any labeling of fellow Catholics. . . . I believe it indecent to adopt the tactics of those who hate us, when we are dealing with our fellow Catholics. . . . (REV.) THOMAS REGIS MURPHY
Waynesburg, Pa.

Woodrow Wilson

EDITOR: Prof. Francis C. Wilson has once more (AM. 12/15) proved that his reputation as one of America's finest political scientists is richly deserved. His stimulating analysis and objective criticism constitute an excellent evaluation of the accomplishments of Woodrow Wilson.

The same can not be said for the senseless and vindictive editorial accompanying it. Surely AMERICA could have found something else to say about President Wilson. Rekindling and rehashing debatable distortions and alleged incidents serves no constructive purpose. PATRICK S. MCGARRY
Bronx, N. Y.

EDITOR: I have a clear recollection of the average Catholic opinion of Woodrow Wilson as reported by the Catholic press from the time Wilson first became a Presidential possibility until his death. Never was a man so rewarded for the crumbs from his table as was Wilson for that oft-quoted passage about the democracy of the Papacy. Catholics all knew about it, while not one in a hundred ever heard that Wilson had once argued that the "Catholic Church was a menace to American institutions."

If Catholics came to look upon Wilson as a narrow-minded man, it was after much bitter experience. . . . C. V. HIGGINS
LaGrange, Ill.

Feminine Muse

EDITOR: The Dec. 1 article by Edward P. J. Corbett "The Collegiate Muse: Gone Feminine?" has set a peak to mounting

proof that I was well advised to attend a smaller liberal-arts college for girls to develop further a creative ability.

Our magazine staff advisor (a brilliant nun) is constantly amazed, as are we editors, at what wells of creative talent can be found when people are "tapped" a little. But there must be one who will have the stamina to keep drilling, and it means so much for that one to be Faculty—it means business!

Proof that smaller-college creative-writing groups with their never-tiring moderators do mean business is evident in the winners of the Catholic Scholastic Press title of "magazine of distinction" (highest award) for the school year 1955-56:

Albertinum, Albertus Magnus College, New Haven, Conn.

Vision, Alverno College, Milwaukee, Wis.

Labarum, Clarke College, Dubuque, Iowa

Mount, College of Mt. St. Joseph, Mt. St. Joseph, Ohio

Damozel, College of Notre Dame of Maryland, Baltimore, Md.

Tourmaline, College of Our Lady of the Elms, Chicopee, Mass.

Rambler, College of St. Rose, Albany, N. Y.

Quarterly, Mt. Mary College, Milwaukee, Wis.

Hemetera, Regis College, Weston, Mass.

Naturally, we are proud to have made the list. We were surprised to find, after publication of the awards, that no university was listed. Perhaps there is not the close contact between pupil and advisor there that is found in our smaller colleges. At any rate, here is a problem for discussion at the next state-wide press conference.

JOYCE NOWAK
Milwaukee, Wis. Co-editor, *Vision*

Christmas Cards

EDITOR: This is my annual Christmas-card report. Of the cards we received, 44 per cent bore the Nativity message in one way or another, while 56 per cent depicted the usual secular junk. For Christmas, 1955, about 52 per cent of our card senders forgot whose birthday it was. Only 14 Catholics sent us cards unrelated to the Nativity. The Christmas just past we received secularistic cards from 40 of our Catholic friends.

Did someone say Christ is being put back into Christmas? ANDREW W. CASE
University Park, Pa.

EDITOR: It would be a wonderful act of charity if AMERICA readers would send their accumulation of Christmas cards to Rev.

Peter Caironi, S.J., Cherukunnu P. O., North Malabar, India. The sisters there can recondition and sell them, using the proceeds to maintain 400 Puleyas orphans.

MATTHEW J. A. COLLINS
Los Angeles, Calif.

Bad Drivers

EDITOR: Your Nov. 17 article "Excommunicate Bad Drivers?" is getting wide circulation. Are you trying to decimate the ranks of the clergy? Out our way, speedsters are greeted, not with the time-honored going-to-a-fire query, but with "When were you ordained?" C. T. BERGEN
Northwood, Iowa

Correction

EDITOR: THERE ARE TWO ST. MICHAEL'S COLLEGES IN THE UNITED STATES. DENNIS V. MORAN STUDIED AT ST. MICHAEL'S COLLEGE SANTA FE TAUGHT BY THE CHRISTIAN BROTHERS. BROTHER AUGUST RAYMOND Santa Fe, N. M. VICE PRESIDENT

[We regret that in our Dec. 29 issue we erroneously identified Mr. Moran, 1957 Rhodes Scholarship winner, as a student at St. Michael's College, Winooski Park, Vt. EDITOR.]

Wanted: Christmas Poems

EDITOR: I am preparing an anthology of Christmas poems in English focusing upon the Nativity scene in Bethlehem. I shall be grateful to any of your readers kind enough to send me selections for possible inclusion in the work. Proper acknowledgment will be made for all poems used.

(MRS.) ELIZABETH B. PATTERSON
7030 Cregier Avenue
Chicago 49, Illinois

India, UN and Hungary

EDITOR: I hope it will never happen, but if I'm ever tempted to be irked with something you say editorially, I'll remember the adjective you gave Krishna Menon in your issue of Dec. 15 (p.317): "insufferable." It warmed the cockles of my heart; the adjective, I mean. . . . E. J. K.
Greenwich, Conn.

EDITOR: Thank you for your informative and balanced article in your Dec. 22 issue, "India's UN Vote on Hungary." I think you owed it to India to present this explanation, especially after your very strongly worded editorial comment regarding the "insufferable" Krishna Menon, don't you?

One reason I have preferred AMERICA to other sources of information is its policy of calm statement, so it is rather alarming to find that policy abandoned even momentarily. M. C. BROWN
Detroit, Mich.

Current Comment

A Vatican Rebuke?

People with an eye for such matters were intrigued by a recent NC item concerning the newly issued Vatican diplomatic directory. The United States is included in the catalog of countries having missions accredited to the Holy See. But a blank space appears where one would look for the name of the titular. This indicates that, from the viewpoint of the papal Secretariat of State, diplomatic relations with this country once existed and have never been officially terminated.

It is a fair question to ask what justifies this Vatican stand. No doubt, allusion is made to the accreditation, some time after Pearl Harbor, of Harold H. Tittmann Jr. as U. S. chargé d'affaires at the Vatican. This appointment was reported and commented on in *AMERICA* (2/28/53, pp. 591-2), but it has never been acknowledged by any official U. S. source.

President Roosevelt on Dec. 17, 1941 authorized the State Department to accredit Mr. Tittmann formally to the Holy See. Thus appointed a full-fledged diplomatic agent, the U. S. envoy was enabled to remain in the Vatican during the war until 1944. The only hint of this move appears in the Jan. 1, 1944 Foreign Service List, which reports Tittmann's appointment in Vatican City on "special and temporary detail," as of Dec. 24, 1941.

Apparently we never notified the Vatican of the termination of these relations. In its discreet way, the new Vatican directory speaks volumes on a U. S. violation of diplomatic courtesy.

Senators' Food for Thought

The U. S. Senate's comparatively benign reception of Sen. Clinton P. Anderson's anti-filibuster motion is in striking contrast with what happened the last time Mr. Anderson made such a proposal. Then, in January, 1953, the Senator's motion was unceremoniously

slapped down, 70-21, and that was the end of it. This time, after a decent interval for debate, it was rejected, 55-38, on Jan. 4. But the end is not yet.

The anti-filibuster tactic was explained by Sen. Paul Douglas in our issue of Jan. 12 (p. 383). We need not dwell upon it here. We should like instead to mention some thoughts that, even after the defeat of Messrs. Anderson, Douglas and their friends, must be churning in senatorial minds.

1. Control of the Senate since 1952 has hinged upon a single vote. With control go the committee chairmanships, which fall to the Southern Senators with their great seniority.

2. It is not too early to begin thinking of the 1958 elections. Indeed, more than one eye must be on 1960, when the Presidential race in both parties will be wide open.

3. "Uncommitted" voters, especially Negroes, are more likely to be attracted by a liberal program.

4. The Southern Democrats cannot afford to rock the boat too violently. They sink or swim with the party.

5. The main positions in civil rights have been taken anyway, through action in the courts. One cannot buck the courts forever, and one may lose votes in trying to do so.

Cold reason and political expediency, therefore, may well suggest to the opponents of civil-rights legislation a certain amount of yielding.

Mitchell to Stay

Secretary of Labor James Mitchell's statement on Jan. 3 that he was remaining in the Cabinet at the President's request happily ended rumors of his impending resignation. It was generally believed that Mr. Mitchell was seriously considering accepting one of the tempting offers he is said to have received from private business. The whole country stands to benefit, along with the Administration, by his decision to continue in public service.

After the late Martin Durkin resigned as Secretary of Labor, Mr. Eisenhower faced a hard decision. His choice of Mr. Durkin, for many years president of the AFL plumbers, had not been popular with many of his business supporters. On the other hand, the President, who was intent on liberalizing the Republican party, could not afford to name a successor antagonistic to the unions. The choice of Mr. Mitchell was a brilliant compromise. Though a management man, he enjoyed the respect of union officials and was regarded by them as enlightened and fair-minded.

Mr. Mitchell has amply fulfilled the President's expectations. He has been an efficient, fair-minded and hard-working Secretary. Though he has not supported all the legislative objectives of labor, he did fight to extend the coverage of the Fair Labor Standards Act and has opposed State right-to-work laws. For these and other contributions to the well-being of workers, most labor leaders feel grateful to him. They join employers in applauding Jim Mitchell's decision to stay on the job.

Aid and Trade

The President's request for additional funds for Mideast economic aid added spice to an already savory pot simmering on the Congressional stove.

When Congress reluctantly, and only partially, assented last year to the President's foreign-aid request, it determined to appropriate no more money for military and economic help abroad until a thorough study could be made of the results of our largesse to date. Both the Senate and House initiated studies, and so did the Administration. So far only the House report is in. Until the other probes have been finished, Congress will no doubt permit a start on the expanded Mideast program but will otherwise mark time.

Right next to the foreign-aid pot is another kettle, one that never did come to a boil in the 84th Congress—the Administration's demand that the United States join the projected Organization for Trade Cooperation. The purpose of the OTC is to provide a stable administrative framework for the General Agreement on Tariffs and Trade.

It is the Administration's thought that U. S. leadership of the non-Com-

munist world requires, in addition to continued economic aid, the positive encouragement of world trade. This was the position of the Truman Administration, too, and of the Democratic party generally. During the 84th Congress, however, there was evidence that the Southern Democrats were losing their enthusiasm for freer trade. As industry expanded in their bailiwicks, Southern representatives found themselves under pressure to work for quotas and higher tariffs. The result was that the fire the Administration lit under OTC was quickly snuffed out. It will be a pity if the President's new effort to bring OTC to a boil is similarly frustrated in the 85th Congress.

The Pope and Children

The feast of the Epiphany is more of a children's day among Europeans than it is with us. This is why Pope Pius XII seized upon it as an opportunity to broadcast to Italian welfare workers his "deep anxiety" for the "great number of children—the most precious treasure of a nation—whom poverty, illness, war and other painful events have deprived of their normal education."

Calling on "the community for greater protection of poor families, of orphans and of refugee children," His Holiness proclaimed that the world would be a better place to live in "if people took greater care to avoid hurting children's souls."

This reminder of the primacy we should give to the spiritual development of children ought not obscure the importance of the temporal welfare of the world's citizens of tomorrow. The United States Committee for the United Nations Children's Fund (still called UNICEF) has recommended to Congress that the U. S. contribution in 1958 be \$12 million, so that the Fund's 311 programs in 98 countries and territories may continue to reach almost 40 million mothers and children.

This specialized agency of the UN has received a yearly commendation from the Pope since 1950 and, as "concrete evidence" of his interest in "the laudable purpose to which the Fund is dedicated," an annual contribution since 1953. Catholics should manifest their desire that Congress make the full appropriation.

Our "Notable Books"

"Recognizing that significant and important works may be lost in the mountain of publications issued each year," the Public Libraries Division of the American Library Association annually issues a list of "notable books" chosen by a committee of public librarians.

This year's roster includes 42 works. Space precludes a listing of all the titles, but such books as James M. Burns' *Roosevelt: The Lion and the Fox*, Bruce Catton's *This Hallowed Ground*, Edwin Teale's *Autumn across America* and Edwin O'Connor's *The Last Hurrah* indicate the caliber of the titles chosen.

It may interest readers to know that AMERICA's book columns have kept well on the track of these books that "might have been lost." Thirty-two of the titles have already been reviewed and four more are slated for notice. Some books on the ALA list were not considered for review because of their specialized appeal. Such, for instance, were Faulstich Bowers' *Theatre in the East* and Richard Kirby's *Engineering in History*. Several books that deserved attention got squeezed out by space problems or fell by the wayside because of the human frailty of reviewers.

A second book list, "The Best in Catholic Reading for Adults," prepared by the Catholic Library Association, contains 37 titles. Of these 34 have been reviewed in AMERICA. For the coverage we achieve, the Editors—and our readers—deep gratitude is extended to our devoted reviewers.

Poland's "Democratic" Election

As the Jan. 20 elections for Parliament (Sejm) approached, Poland's United Workers (Communist) party was gripped by fear. It saw a possibility that the Polish people, despite widespread apathy toward the balloting, might elect a sizable minority of non-Communist deputies. Such a result could break Wladyslaw Gomulka's shaky grip on the party and give the Stalinists a chance to bound back into power.

The apathy of the masses of people is understandable. After the revolt against the Stalinists last fall, they had

hoped for really free elections. Instead they will again be obliged to vote for a single list of candidates—the National Unity Front. This front includes, in addition to the United Workers party, two non-Communist but collaborationist groups—the United Peasants and the Democrats.

In reality, the only difference between this "democratic" election and the regimented farces of the past is this: whereas formerly the single list contained only as many names as there are seats in the Sejm (459), this time there are 720 candidates. Though a number of these are non-Marxists, they have all been carefully screened by the Gomulka regime.

Church leaders are not opposing the elections. After the blood-bath in Hungary, they seem to agree with Gomulka, though regretfully, that a wider grant of democracy at this time would automatically invite brutal Soviet repression. In other words, Poland's new freedom vis-à-vis Moscow does not include the freedom to repudiate Marxism.

Burma's Bartered Rice

Trade agreements with the Soviet bloc can be very disillusioning. Aside from the danger of being tied tightly to the Communist economy, there is always the possibility that a country will be fleeced in the bargain. Such has been the experience of Burma in her barter agreement concluded a year ago with eight Soviet-bloc nations.

Hailed at the time as the answer to Burma's surplus rice problem, the agreement is now with good reason undergoing an agonizing reappraisal by the Burmese Government. The barter deal has forced Burma to accept shoddy Communist goods at exorbitant prices. Moreover, bartering away Burma's chief export commodity has meant the diversion of rice from potential cash customers. During the past year, the Burmese have had to sit and fume while Red China resold Burmese rice for cash in Asian markets.

The Soviet Union has proved itself just as crafty an operator. Prices on Soviet items have a habit of rising whenever Burmese negotiators put in an appearance. A recent Soviet offer to barter \$10 million worth of cotton

textiles was rejected because the cloth was not only of poor quality but was also 35 per cent overvalued.

But Burma will not be "taken" again. The Government is drastically slashing its 1957 rice shipments to the Communist bloc. Despite restrictions, trade with the West, where possible, is still Asia's safest bet.

Stalinism in Hungary

Returning to Moscow from his conference in Budapest, Nikita Khrushchev had a kind word to say about Stalinism. His cryptic remarks, variously interpreted at the time, were followed on Jan. 6 by a not-so-cryptic statement

of the Kadar regime which blasted hopes that a coalition government might soon be formed as a concession to the dissidents. The new program presages, on the contrary, a return to high-handed police rule.

As though to emphasize its words by action, the Kadar regime has undertaken to arrest the leaders of the revolutionary worker's and peasants' councils. Reaction is in full swing. The Soviet Union has apparently decided that it cannot afford to yield to reform demands in Hungary. It is willing to endure even further deterioration of its reputation as the "Fatherland of the Workers."

The signs of a return to Stalinist ruthlessness in Hungary bode ill for

the success of the fact-finding commission that UN Secretary General Dag Hammarskjöld has proposed to the General Assembly. This commission would succeed the earlier three-man group which was never admitted to Hungary.

If the UN Assembly votes this commission into existence, the UN will have before it its own official information derived from the testimony of Hungarian refugees. Through exiles now in freedom we can get the true story of the October revolution. The UN and the world will thus be able to establish the unrepresentative character of the Kadar regime, whose reversion to Stalinism is an open confession of its repudiation by the people.

Italian Communist Congress

ROME—Stalin, dethroned so heroically in Budapest, was re-enthroned this Christmas week in Rome. Such is the measure of the convincing victory won by party boss Palmiro Togliatti at the eighth Communist Party Congress, just concluded.

Before the congress, some Rome papers felt able to ask whether Togliatti was on the way out. They posed their question on several bases. First, in the early weeks of the de-Stalinization process, Togliatti, who with France's Maurice Thorez never accepted the new line, seemed out of step both with the Kremlin and the vociferous de-Stalinizers in the CPI. Second, the de-Stalinizers went far beyond Khrushchev's blaming of Stalin to implicate as well the Kremlin managers and party bosses at the national level.

More recently, Togliatti's uncompromising and even savage defense of the Soviet's armed intervention in Hungary had raised a widespread—and seemingly powerful—protest from party activists and intellectuals alike.

Came the congress; and, to be sure, the expected criticisms were voiced against the party boss and his invited guests from Moscow. But on the last day of the congress the "conclusions" were voted and elections held for the party's central committee. All the conclusions were Togliatti's—without a single dissent from the revisionists. The elections swept out all opponents of the boss's ideas. Togliatti emerges from the months of opposition unscathed and holding the whip hand as never before. Adroitly he deflected the criticism to the "old guard," who, thus charged with errors, could be turned out. Into their jobs step younger men readied by Togliatti over the past ten years.

FR. LAND, S.J., is AMERICA's Rome correspondent.

From a non-Communist viewpoint the error of the "old guard" was to have put working-class interests wherever found—hence, in Hungary—above the interests of the Kremlin. Togliatti now has a tight inner group of pro-Russians who have no such scruples about subordinating the workers' interests to the day-to-day necessities of Kremlin politics.

In keeping with this shift of personnel, the main conclusion reaffirmed "the indestructible function of the Soviet Union as directing party in the Socialist world." The conclusion goes on to demand a corresponding subordination that is "prompt, respectful and absolute." Surely after that there can be no illusion about a *via Italiana* of independent communism. Togliatti has joined the Communist chiefs of East Germany and Czechoslovakia in rejecting *national* communism.

Another interesting "conclusion" lays down a new line of political action in Italy itself. This is to demand wholesale administrative decentralization in favor of regional, provincial and community autonomy—all in the name of "democratic right to self-government." Two guesses as to what Togliatti wants through this line of action.

In the face of this eighth congress, what is to be hoped for? A rebellion at the base? Doubtful while the bosses control jobs and know how to organize intimidation so effectively. A revolt perhaps at the polls? Recent post-Hungary elections show only slight Communist losses. Six months hence Hungary will be a dim memory. Some forthright counter-Communist offensive on the part of the Italian Government? Let's hope the Government agreed with the Holy Father's Christmas message: there can be coexistence only if there is a *principle* of coexistence. PHILIP S. LAND

Washington Front

Government by Leaks

A series of important "leaks" of official secrets to newsmen has served to draw attention recently to an important expedient of governments. There was the leak to James Reston of the *New York Times* about the President's "doctrine" on the Middle East, and a lot of leaks by Cabinet officers on the forthcoming State of the Union message. Not that the procedure is new; in the mid-19th century, W. H. (later Sir William) Russell was given Government leaks for his paper, the *Times* of London, in his capacity of military and sometimes of "diplomatic" correspondent, to the fury of friend and foe. In recent years, the late Anthony Leviero, of the *New York Times*, was a favored recipient of leaks.

Government by leak has advantages and disadvantages for the White House and the favored paper. The latter, of course, can boast of a 24-hour "exclusive." The Government, by this use of trial balloons, can gauge prevailing winds of opinion and thus be in a position to modify, rephrase or even deny the report—as has been done. The Eisenhower Doctrine, for example, as it finally came out, with its cautious qualifications, bore little superficial resemblance to the bald and stark predictions of all-out military and economic aid to the Arabs against Soviet Russia. However, the two funda-

mental predictions remained intact—obscured and confused though they were by Presidential verbiage; a confusion no doubt due to the famous twelve revisions and the mixed reactions here and abroad. So the leak did help, if not in clarifying the original idea, at least in avoiding mistakes.

But the leak has disadvantages, too. The reporter and his editors run the risk of being pilloried as rumor-mongers, if the reaction is bad. They usually, but not always, take this in silence. Drew Pearson, a frequent channel for leaks, has a tape recording on his weekly radio broadcasts, unchanging over the years, which boasts that his "predictions have proved 83-per-cent accurate." It seems Mr. Pearson is content with making 83 right guesses and being called a liar on the other 17. But few newspapers or reporters can afford to take such risks.

The Government may suffer, too. Ill will may result among less-favored papers; foreign governments—not to mention our own Congress—may be miffed on first learning of Administration plans from the daily papers, as in our Middle East policy. There is less danger on the State of the Union message: too many reporters and news agencies seem to have been briefed on its contents. It might even be possible for a careful reader to compose the message before it is given. But rephrasing could trip him up.

A method of leaks favored by some is to tell a congressional committee some plan confidentially, knowing, or hoping, that some member will rush to the nearest newsmen and spill it all.

WILFRID PARSONS

Underscorings

A NEW DIOCESE, Gary, Ind., was created Jan. 2 by Pope Pius XII from the western portion of the Fort Wayne Diocese. Its first bishop will be Rev. Andrew Grutka, pastor of Holy Trinity Church, Gary.

►THREE VACANT SEES were filled at the same time by the Pope. Auxiliary Bishops Leo A. Pursley of Fort Wayne and Robert F. Joyce of Burlington, Vt., were appointed bishops of their respective dioceses. Msgr. Hilary B. Hacker, Vicar General of the St. Paul Archdiocese, was appointed Bishop of Bismarck, N. D. . . . Auxiliary Bishop Thomas J. McDonough of St. Augustine, Fla., was transferred to be Auxiliary of Savannah, Ga.

►IN JAPAN, 21 priests were ordained during the month of December, accord-

ing to a Religious News Service dispatch of Dec. 31 from Tokyo. Fourteen of them were native Japanese. Catholics in Japan number less than 300,000 in a total population of 80 million.

►TAXI DRIVERS OF MONTREAL have their own chaplain, Rev. Paul Aquin, S.J., appointed by His Eminence Paul-Emile Cardinal Leger, Archbishop of Montreal. Beginning next month, Fr. Aquin will tour the city in a trailer fitted up as a chapel and provided with a snack bar, television, library, "hi-fi" equipment, telephone, etc. He will visit a different parish each day, to be announced in advance.

►THE RASKOB FOUNDATION for Catholic Activities (Wilmington, Del.) has granted \$2,000 to Xavier University, Cincinnati, for continued

research in electroencephalography. The grant will provide fellowships during the summer of 1957 for young scientists whose financial needs might otherwise compel them to seek less scholarly work.

►LOYOLA UNIVERSITY, Chicago announces that the poet-painter e. e. cummings will give the first lecture, Jan. 16, in the David B. Steinman Visiting Poet lecture series for 1957. Others to be heard in the series are Dame Edith Sitwell, Robert Frost, Allen Tate and Karl Shapiro.

►ENGLAND AND WALES have a Catholic population of 3,270,800, according to the estimate of the 1957 *Catholic Directory* published by Burns and Oates of London. The estimate is based on parish returns to the end of 1955. Conversions to the Church during 1955 totaled 13,291, the largest number in any year since the *Directory* was first published in 1840. C. K.

Editorials

Oath of a Catholic President

Thoughts of a particularly personal character will no doubt stir the minds of a great many Catholic Americans as, in the privacy of their homes before their TV sets, they watch Dwight D. Eisenhower take the oath of office. This coming Monday, January 21, the re-elected President will once more solemnly swear upon the Sacred Scriptures, "... I will faithfully execute the office of the President of the United States and will, to the best of my ability, preserve, protect and defend the Constitution of the United States." This is a grave responsibility. Who among the viewers will have any doubt about the President's sincerity or his ability to fulfil conscientiously the duties of his office? Were Mr. Eisenhower a Catholic, however, it would be a different story. It is on the occasion of a Presidential Inauguration that Catholics in America feel most vividly the heritage of bigotry that has so long hung over them. In the minds of some of their fellow-Americans—a group happily diminishing in number—a Catholic could not be trusted to keep the oath of President of the United States.

RELIGIOUS TEST FOR OFFICE?

We saw the old prejudices come to life again last summer when Senator John F. Kennedy came momentarily in view as a possible Democratic Vice-Presidential candidate. At that time and even subsequently, fairly representative Protestants protested that a Catholic, as a Catholic, did not have the right to be chosen for the high office of President. Such a man, they argued, is subject to two loyalties. His religious principles would virtually require him to undermine the Constitution of which the Chief Executive must be the main defender. Whether they really intended it or not, some Protestants spoke as though they wanted to establish a religious test as a qualification for that high post. This, of course, is prohibited by Article 6 of the very Constitution they wish to defend.

It is hardly necessary at this late date to vindicate the patriotism of the millions of Americans who happen to be Catholics. Thousands of Catholic officers took the oath to support and defend the Constitution in the last war. Their country was stronger and safer because of them. Catholic legislators at both the Federal and State levels are not, because of their religion, less able to promote the public welfare of all citizens. A Catholic justice can, without possible challenge, interpret the Constitution in our highest tribunal. That only the Presidency should be barred to a Catholic is a striking inconsistency, attributable only to ill-considered anti-Catholicism.

We are glad to acknowledge that more moderate trends seem to be gaining ground among Protestants. An article by Prof. John C. Bennett in the January 2 *Christian Century* may be taken as representative of the newer attitude. Taking exception to the thesis of a previous contributor, the Union Theological Seminary professor said it would be a terrible thing for American democracy if non-Catholics took it for granted that 25 million or more of our citizens should for any reason be denied full opportunity for expression as citizens of this republic.

IMPROVEMENT SEEN

So, on Inauguration Day, despite the shadow over them, Catholic Americans have some reason for hoping that a better time may come. At some future date a Catholic President-elect may appear on that same spot before the Capitol, take the same oath and win the same confidence of all America. That will be the day when their fellow Americans will take at its face value the tribute Cardinal Gibbons paid to the Constitution years ago at its centennial celebration. In 1887 the leading U. S. Catholic churchman of that time declared: "The Constitution of the United States is worthy of being written in letters of gold." The Cardinal expressed the sentiments not only of his own generation but also of our own and those to come.

In our own day Archbishop Karl J. Alter amplified Cardinal Gibbon's views when he declared as recently as May 12, 1954 that we Catholics consider it a libel on our loyalty to impute to us "a political intolerance which is erroneously assumed to be a corollary of our religious convictions." For the benefit of Protestants, the Archbishop of Cincinnati categorically denied on this occasion that there is any doctrine of the Catholic Church which places upon its members the obligation to work "for a change in respect to that religious freedom which is guaranteed to all of us by the Constitution of the United States."

Our Founding Fathers did not believe that a Catholic was unfit to be President simply because of his religion. For this mark of confidence, Catholic Americans are eternally grateful to them. Under the ample freedoms bequeathed to us in the Constitution, the Catholic Church has enjoyed the liberty and respect it has sadly lacked in many other countries. There is every reason why the Catholic American, whether he is a recent ROTC graduate or President-elect, can pronounce, in utter sincerity and without mental reservation of any kind, his oath to support and defend the Constitution of the United States.

Mr. Eisenhower's Blank Check

Despite opposition in some quarters of Congress, the Eisenhower plan for the Middle East is certain to get full Congressional support. As Secretary of State Dulles pointed out in his January 7 testimony before the House Foreign Affairs Committee, any delay will "greatly heighten [the Middle East's] vulnerability to both direct attack by overwhelming force and to indirect aggression." Indeed, once the Eisenhower Doctrine had gotten a full airing in the world's press, Congress was left with no alternative. Refusal to the President of a "blank check" of authority to cope with the Middle East crisis would now be interpreted by the Soviet Union as an open American invitation to move into the strategic area.

Granted full Congressional support, however, the question raised last week in these pages (p. 403) remains valid. Can the application of what—in Mr. Dulles' own January 7 admission—amounts to the Truman Doctrine of 1947 adequately meet the present Middle East emergency? Will the stand-by authority requested by the President to use United States forces in the event of Communist aggression, or the proffering of greatly expanded economic aid, thwart Soviet designs in that troubled area? Neither the President's message to Congress on January 5 nor Mr. Dulles' testimony before the House Foreign Affairs Committee could give that assurance.

The reason was obvious. As Mr. Dulles himself stated, the United States intends to use armed force in the Middle East only in the event of overt Soviet aggression. But that is not the more immediate problem there. Danger stems rather from the covert, indirect penetration which has continued ever since Egypt concluded her arms deal with the Soviet bloc in 1955.

The problem of handling invasion by infiltration is

not going to be an easy one to solve. It is an incomparably more difficult nut to crack than was the problem in Greece and Turkey ten years ago. Both these countries were under internal and external pressures exerted by the Soviet Union. Both asked for United States' help to resist. Our response was the so-called Truman Doctrine which pledged "to support free peoples who are resisting attempted subjugation by armed minorities or by outside pressures."

Far from soliciting our help to oppose Soviet penetration, some Middle East countries are today, albeit unwittingly, inviting Communist infiltration. Egypt, Syria and, to a lesser extent, Jordan are seeking Soviet arms and political support. Syria has made it quite plain that she does not welcome the military aspect of the Eisenhower Doctrine.

Even the economic aspect of the program is likely to run into difficulty. Is it possible at this late date to make Western financial assistance more attractive than Soviet arms? Syria has been rejecting American economic aid for years. Plans for regional development of water resources have long since left the drafting boards, only to meet with the opposition of Arab states unwilling to cooperate with Israel.

Nevertheless, as James Reston has pointed out in his *New York Times* columns, it would be as dangerous to "undersell" the Eisenhower program as it would be to "overestimate" it. If, at its present stage of development, it can hardly be called a cure-all for Middle East ills, that is because a successful, comprehensive Middle East policy depends on the cooperation of states momentarily uncooperative. As a first step toward achieving that cooperation, the plan deserves Congressional support. Certainly no one has as yet proposed any adequate alternative basis for a comprehensive Middle East policy.

Up Go Paper and Oil

Most of the economic forecasts for 1957 optimistically anticipate an increase in the U. S. gross national product. They predict good things for Canada, too. It ought to be noted, however, that the economic seers generally agree that a large part of next year's gain will represent higher price tags, not an increase in the volume of goods and services. They are worried, that is, about inflation.

Already industry seems bent on making these predictions come true. On January 2 the Abitibi Power and Paper Company, a Canadian corporation, raised its New York price on newsprint \$4 a ton to \$134. A day later the Humble Oil and Refining Company, big Texas producing affiliate of the Standard Oil Company (New Jersey), announced an increase of 35 cents a barrel in the price of petroleum. In both cases it was expected that the price increase would become fairly general.

In notifying its customers of the price hike, Abitibi mentioned "steadily mounting costs in mill and woods operations and higher freight bills." For higher oil prices Hines H. Baker, president of Humble, blamed the closing of the Suez Canal. Demand for Texas oil had so sharply increased, he explained, that Humble, which is a big buyer as well as a producer of petroleum, had to boost its bidding price to get an adequate supply. He added that a more important and more basic cause of the price increase was "the substantial rise in costs since the previous general increase in crude oil prices of June, 1953, of 25 cents a barrel."

To the average layman these justifications for higher prices may seem quite reasonable. Perhaps they are.

The customers, however, are more skeptical. The heads of both the Canadian Daily Newspaper Publish-

ers and the American Newspaper Publishers Association have bitterly attacked Abitibi's action as unwarranted. John Basset Jr., president of CDNP, said in Toronto that it was hard to reconcile the need for higher newsprint prices "with the very prosperous and healthy condition of the newsprint industry . . ."

The president of ANPA, William Dwight, was more specific. He pointed out that Abitibi had net earnings of \$13.9 million in 1955, and earnings of \$7.9 million for the first half of 1956. He said that the 1955 profit topped earnings in 1954 by 31.2 per cent, and that the 1956 six-month figure was 22.8 per cent above the first half of 1955. To Mr. Dwight the Abitibi action was an example of charging "all the traffic will bear."

As for the oil increase, the old saying that "When Jersey Standard treads, the whole world trembles" did not apply to the National Oil Marketers Association. Undaunted by Jersey Standard's alleged power, this organization of independent oil jobbers immediately petitioned President Eisenhower to take action against

the petroleum price increase. More industry protests are expected.

Meanwhile some newspapers courageously reported certain odd aspects of the price advance in oil. When the Suez crisis arose, oil stocks were running out of the industry's ears. The States, notably Texas, were restricting production—and still are. Most of the oil shipped to Europe has been taken from the huge stocks in storage. Whatever bottleneck existed was due, not to inadequate production, but to inadequate pipelines. How would a price increase multiply pipelines? Meantime the higher price of oil would add \$1.1 billion annually to the cost of heating U. S. homes and driving U. S. cars. It would also intensify European suspicions that U. S. Mideast policy has been heavily influenced by American oil companies.

Obviously the last word on the price increases in oil and newsprint has not yet been spoken. We await with interest further clarification from those responsible for them.

Franco Thinks Out Loud

The idea of a "restoration" comes to the fore in political and social history every time a revolution unseats some entrenched political force. Whenever this happens to a nation, people recall "the good old days" and declare that things ought to be put back the way things were before "they"—the now-ousted rulers—came to power.

We all know the famous slogan (perhaps more than a little unjust) about the royal house of Bourbon. The full flood of European history swirled around this family, but it is said of them that they learned nothing from history and forgot nothing. In 1815 the Bourbons attempted one of the famous restorations of modern times, and the story of 19th-century France is scarred with the rancors and recriminations of its failure.

We thought of all this recently apropos of an address delivered by General Franco of Spain. Whatever the faults of his regime—and they have assuredly not lacked their chroniclers—the head of the Spanish state is not a Bourbon when it comes to reading or misreading history. General Franco proved this on New Year's Eve, when, in his annual address to the Spanish people, he paid tribute to the glorious October-November revolt of the Hungarians. In the course of his remarks he sounded a note of warning to the people of the satellite countries, as well as to their many well-wishers—a warning it would be well to heed in the event that these nations are finally successful in throwing off the Soviet yoke.

The social and economic aspirations of the people of these oppressed countries, he suggested, have been subtly but profoundly roused and altered during the past decade of tyranny. Those who now dream of the day when they will supplant the Reds must not fail to recognize and honor these ideals. In uprooting the Reds and their totalitarian system, a restoration government must be extremely careful not to wipe out the hopes and dreams of the people of these lands.

General Franco's words deserve to be weighed and studied carefully:

The passage of communism through a nation is of such significance that, in spite of the revulsion which slavery provokes, it awakens none the less a strong desire for social improvement, for efficacy and for a fair distribution of wealth that must without doubt characterize any future regimes that follow.

There are echoes here of the deliberations which the Caudillo has no doubt held with himself and his Council of State regarding Spain's own problems of the last two decades. They suggest the very matters with which—thus far rather unsuccessfully—he himself has had to cope since the termination of Spain's bloody brush with communism in the Civil War.

In the ceaseless dialog between past and future which history conducts on the stage of the present, there is no law to guarantee that the latest development in man's political and social life will automatically be superior to what went before it. There are indeed times when genuine need dictates that the clock be turned back. But where the authentic aspirations of men are concerned, it is vain and hurtful to try to negate, by restoring an old regime, what prudent men deem to be reasonable, legitimate conquests of the human spirit.

Here in the United States we shall never go back to "the good old days" of child labor. We shall never expunge our social legislation from the books. Our South, despite its grumblings against the Supreme Court, will never again return to its racial folkways. The clock's hand may move slowly, but it moves forward. In matters like these there should be no "restorations." This, we feel, is what General Franco was saying to Hungary and the satellites, to the world at large and to his own people.

The South Will Move

Leslie W. Dunbar

THE SUPREME COURT of the United States decided in May, 1954, that State-enforced segregation of school-children by race is discriminatory, and therefore falls under the condemnation of the law of the Constitution. In May, 1955, the court issued orders implementing that decision. May was the Romans' "old man's month," a fitting time for the South to feel to the utmost the burden of its own old man.

What can be foreseen to lie ahead for the South, as it confronts this judicial demand that it revise and transform its most pervasive social practice? The heaven-sent prophet who can see far into the future has not yet appeared. Signs abound, however, of what may be in prospect during the next five to ten years. A hurried reading of these may enable us to discern with more clarity the shape of problems to come.

First, then, what in the most immediate focus do the court decisions mean to the South, and to individuals and groups striving to improve racial relations? They signify that the time for explanation, for scholarly analyses, has passed, and that the time for grappling with concrete situations is upon us. Whether we are morally, emotionally, mentally prepared or not, we must now act in full consciousness of the far-reaching effects of whatever we may do. The political leadership of the South has responded with a variety of "plans" for evading the court decisions. These various maneuvers gained immeasurably in seriousness when progressive North Carolina and independent Virginia chose to identify themselves with the deep South, and Virginia once again claimed its historic role of leadership. The great region below the Potomac is united anew in forthright dissent from and shrewd opposition to the law of the land. Through all this controversy we look to see, if we can, who speaks for whom.

It seems unfortunate that the Supreme Court allowed a full year to elapse between its 1954 decisions and its 1955 implementing order. During this long period, public sentiment in the South definitely crystalized in support of the more extreme political leaders; this is true, at least, of that sentiment which has been given most publicity. Whether the political leaders of the South

represent the quiet as well as the vocal white people of the South is questionable; one would like to believe they do not.

Public opinion, in a meaningful sense, does not form until people are confronted with concrete situations. These may be of three kinds. There will be and have been situations in which Negroes move to exercise a specific grant of right or privilege; the raucous may grasp this chance to express Southern sentiment, with the passive assent of the quiet. This is what happened in the fiasco last February over Autherine Lucy at the University of Alabama.

A second type of situation occurs when external pressure requires some Southern reaction. Such pressures may be prudent and purposeful, as, for example, the Department of Justice's intervention in Hoxie, Ark., in the fall of 1955. There the quiet work of the department helped a courageous school board to get the battle for integration off the streets and into the courts—where the school board won. Other gestures may merely exhibit a form of self-righteousness, as, for example, Harvard's cancelation of athletic engagements in the South even though it has no Negroes presently on its squads. In regard to such actions, the South will almost certainly follow the lead of its politicians, unless so doing would necessitate some readjustment of its own mode of life.

Another sort of situation will occur, however, when white communities are asked by their leaders to make sacrifices or to accept inconveniences themselves; would the white people, for example, accept abandonment of the public schools as the price for the preservation of segregation?

TURNING OF THE TIDE

The social status of the Negro has been a problem for the South for generations. Why, in the years since about 1940, it has suddenly come to a head is a question for historians to debate. Industrialization, World War II, the flow of Negroes into the Democratic party—these have been some of the factors.

Perhaps as important as any of these has been the emergence within the Negro community of able leadership supported by a considerable cadre of educated, alert and hopeful adherents. The white people of this country should understand that the Negro owes his victories during the past decade or so almost wholly to

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his own efforts. Despite all the educational, philanthropic and religious endeavor, no white leadership of significant influence has come forward to champion in the South the objectives which the Negro wants. The centers of white power—political, economic and educational (including the universities)—have been largely unaffected by reforming activities. They still resist the Negro's demands, still speak against what he speaks for.

Yet somehow, because the alternative is chaos, there will come forth in the white South men and women who will accept the new order and will work with Negro leadership to establish it. In a quiet sort of way, this is already happening in some places. The test of Southern wisdom lies in how soon this new leadership can arise in Georgia, South Carolina, Mississippi and the other areas of the old plantation country. When it does, as it surely will, the present political leaders will be confronted with consequences that we may perhaps leave them to worry about; and they are worried.

There are a few practical and cogent considerations which suggest that such leadership may be induced to appear much sooner than the present furor would promise. The Negro vote in the South grows continuously, and in a short time the politics of the South must come to terms with it. Furthermore, there are unmistakable indications that certain Southern political leaders aspire to national leadership, are not content with the usual role of sectional or congressional influence. If these ambitions become widespread, the cause of segregation will have lost greatly, for national political leadership, as these men understand full well, cannot be had by champions of racial segregation.

Finally, it should be noted that white intellectuals have almost unanimously shunned the segregationist camp. They may not be particularly active in the Negro's behalf, but they have nothing to do with the opposition. There is abundant historical evidence that no institution lasts long when its intellectual defenders desert it.

But does Negro leadership speak for Southern Negroes? There is no Negro leader who has not dwelt in the wretched pathos of realization that vast numbers—perhaps most—of his people, cannot make his cause theirs. Much the same social pressures that keep white dissenters silent operate to maintain something like unanimity in expression of Negro opinion.

The number of Negroes who are inert, afraid, indifferent, or who actually prosper from the segregation system, is immense. Southern whites know this well, and accuse the National Association for the Advancement of Colored People of being unrepresentative and irresponsible. There is, however, nothing unique about this. To assume leadership has always and in all situations been a prerogative of the bold. To date, the NAACP has shown that its point of view is the only one to which Negroes will give effective backing. Its claim to be representative is, in other words, precisely the same as that of the political leaders of the white South.

Perhaps we can say even more for the NAACP. Has there ever been a comparable example of a dissatisfied

minority fighting its battles with such order and respect for law? It calls no riots, stages no demonstrations, mans no barricades. It goes about its appointed task quietly, even courteously. Someday we who are white may remember our own manners, and give to the Negro our thanks for his patience and for his unfailing loyalty to institutions that have not always been friendly to him.

Whenever whites have been willing to plan for the progressive removal of discrimination, the Negro has suited himself to their pace; when the disposition to reform has not been present, he has gone to court. And the South is in for yet more and still more litigation. This warfare through court action is an innovation in revolutionary movements (for it is a revolution we are engaged in). At its worst, it vexes us, makes us almost unbearably tired of the subject, bedevils all political issues, frays our nerves. At its best, it is a method of change that demands and enforces wise and prudent action every step of the way.

The litigation will continue until the white South accepts its responsibilities. This will not occur uniformly. The internal differences of the Southland are numerous and important: plantation country, piedmont and mountains; rural and urban areas; border States and deep South; southeast, central and west.

THE NEGRO ON THE LAND

The court decisions will be assimilated first, have already begun to be, in the border States and the cities of the piedmont and of the southwest. They will enter into the social fabric of the rural plantation country last of all. This, unfortunately, is also where most of the Negroes are. The Southern Negro is typically an agriculturist. When he migrates North and settles in the great cities, he is, as were most of our Italian immigrants, required almost overnight not only to adapt himself to new people and places, but to overcome the peasant culture which has been bred into him through generations.

The Negro was brought to this country as an economic commodity; to this day, he remains the foundation of the Southern farm system. He has always been enmeshed in other people's economics, and the land system of the South is still *his* chief problem. So long



as he stays on the land, court decrees abolishing enforced segregation will have little immediate meaning for him.

Not, that is, unless there is fundamental reform of the land-tenure system. Perhaps no peasantry in the world has a status more degraded than that of these sharecroppers and tenant farmers. This is because, to be more exact, they have no status at all. Their tenure, and all business arrangements that accompany it, depend solely on a word-of-mouth agreement revocable at any instant without notice. Under such a system, the observer who can believe that old John will send his children to school with Mr. Tom's, when Mr. Tom doesn't want him to do so, has more confidence than has this writer. Until old John's children grow up and go off to a city, and old John himself is replaced by a hired hand or a machine, conditions are likely to stay much the same down in Mr. Tom's county.

Dr. George S. Mitchell, an economist, perhaps the most astute of all students of Southern society, has for long maintained that the enactment of a statutory lease form, effective in every instance of land rental without written lease, would be the principal reform benefiting the Negro—and the South. No such reform is likely.

Besides old John, though, there will probably be in the county a Negro minister or two, a doctor, a few school teachers, who will want to force the issue that, at almost any cost, old John will seek to avoid. And so that county, and hundreds like it throughout the deep South, will be the testing ground of wisdom, institutions and culture. The example of successful integration in other places may encourage many counties to take steps they now look on with abhorrence. Time and white wisdom will be required to make the transition, and both in generous measure. Or it may take time and litigation. The white South will have to choose whether it will shape its own future or have it shaped for it by Federal courts.

COURT ACTION BY DEFAULT

So we come to a second subject. The real criteria of the success and vitality of a society, a form of government, a civilization, are the quality of the institutions it produces. There are none of which Americans can be more justly proud than our churches and our appellate courts. Partly because of their own functions, partly because of the failure of other institutions (notably our legislatures), these two feel most acutely the impact

of segregation issues. The Negro has ever been a fateful question for the Supreme Court.

That court fell to its lowest point in public confidence with the Dred Scott decision of 1857. Now again, through the inaction of Congress and the States, it has had forced upon it the task of determining the

principles of social status which American society must accept. Those Southerners who are bitterly outraged over the court's decision of May, 1954, as well as those of us who approve of the decision though lamenting the opinion which accompanied it, should bear in mind that the court had to assume a responsibility which it should never have been charged with at all, but which became its burden when other branches of the Government would not meet their responsibilities.

At any rate, the court's prestige and influence in the South have been dangerously strained. Evasion of the law, even including defiance by juries, is openly and frankly advocated. A revealing and serious symptom of the present distrust of Federal courts is the refusal, in July, 1955, of the Georgia high court to obey an order of the U. S. Supreme Court requiring a new trial for a Negro convicted of murder. How enduring or how extended will be this loss of respect for the Federal judiciary in the South it is hard to predict. The present signs, however, are disturbing and potentially momentous.

On the good judgment of these Federal judges we are all, South and North, now dependent. Because they themselves are Southerners, they can be counted on not to be recklessly precipitate. If the Negro leaders, who thoroughly understand the seriousness and complexity of the issues ahead, continue in their past tactics, they will not press the courts for more than they know can be successfully delivered.

A writer would be presumptuous indeed to extend advice to the courts as to the criteria they should adopt in undoing the system of compulsory segregation. Clearly, however, the change will have to be piecemeal.

Aversion of Negroes to the term "gradualism" is based on their justified belief that this has been always a euphemism whose real meaning is inactivity. The Negro wants, and by right can demand, movement and change, and not simply the kind that only an historian's retrospect can discern. He wants to see that conditions are better this year than last, and that there is a definite plan whereby they will be better yet next year. It is the immediacy and assurance of improvement, not its extensiveness, which courts will be well advised to require. And it may be added that there is, from the Negro's viewpoint, no better evidence of a sincere intention to change than the admission of representative Negroes into the councils of those responsible for the schools.

THE CHURCH IN THE SOUTH

The position of the churches is different. They cannot avoid or turn their face from their responsibilities; yet they have had no deep-lying disposition to assume them. The various denominations have for years made bold pronouncements. Indeed, the churches with near unanimity are speaking out against all forms of racial discrimination. But on the crucial questions of segregation of membership and jurisdictional bodies, the denominations have been laggard in following the lead of their own ministry.

It would be unfair, however, to criticize the churches



severely. The Protestant churches of the South are, in a unique way, an integral part of their communities, almost universal in their membership (if not attendance) and comprising and representing all that is fine and excellent as well as much that is wrong in Southern society. Traditionally, the churches have been respected and followed implicitly on moral questions. They are typical and representative of the South to a degree that no other institution is. To reform them is to reform the South, because the two are practically identical.

Or at least they were. There is nothing that so hurts a man or a people as to learn that in the opinion of others he or they are not respected, are in fact considered to be practising evil. For decades, the South could know that this view existed in regard to itself, but could keep its conscience relatively at peace because its own churches did not join in the condemnation. This is no longer so. The churches in ever increasing numbers have turned against the Southern racial structure, and Southerners are being told from their own most respected source that their practices are immoral.

What this will mean to the churches and their position in Southern society is one of the really crucial questions served up by the racial dispute. Whether they will be able to lead their people, and whether they will be able to maintain their old community role, are matters of the most serious import for the history of the South and its churches. If the churches can do neither, or can do one but not the other, the nature of Southern society will be changed almost as basically as by the altered racial pattern.

The position of the Negro churches has been equally interesting. It has been a characteristic of Anglo-American peoples that when they enter upon revolutions, their religious leaders march in the forefront. In this as in so many other respects, the Negro shows his assimilation of Anglo-American traditions. The Baptist or Methodist church is, in thousands of Negro neighborhoods, a center of articulate opposition, its minister a spokesman for his race's demands or a petitioner in a lawsuit. The Negro intellectuals who guide the movement may have only a loose attachment to the church; but this also is typical, and does not diminish the importance of the role which this arm of the Christian church is playing in the reforming activity.

NEW DAY DAWNING

Traditions are essential to all social life. Yet there is always the danger that traditions may be merely the disguise for arrogance, and for privilege that cannot in any other way justify itself. There may be persons who believe that their lives have been happier, better, more productive, because they have been lived within the segregation system; they may, therefore, want to rear their children in the same environment.

The social and political order of the South has up to the present shown unusual flexibility in absorbing without basic inner change the recent industrial and urban growths. Part of the reason is that these trends have forced the Negro to emigrate. Another part is that

the trends have not yet reached the point where they disturb the widespread assent that exists for the present order.

Serious study might well be undertaken of the vitality and cohesiveness of Southern society. On the segregation matter, it has been the South's baffling, obdurate, almost feminine ability to regard the question as one of individual, intimate relationships and responsibilities that has frustrated the efforts made to convince the South that it is a matter of abstract justice. Where the personal relationship breaks down is at the points where Negroes secure economic independence of the whites; but it is precisely here that the Negro has often turned toward communal coexistence rather than integration.

The South has, nevertheless, come to the point of being forced to acknowledge that its social traditions are cherished by only a part of its people, and that to great multitudes of Southerners these traditions are hateful. These latter, it is true, are black Southerners. They have given their allegiance to another American tradition, and one which also owes much to the South. By the authority of that tradition, they ask to be treated simply as men and women, and no longer as a problem. The South may move toward racial integration; it may move toward a kind of racial coexistence; it *will* move.

A TIME FOR ACTION

The South has in many ways been good and kind and just to its Negro population, and the North could well turn to it for much instruction. One of the areas of Southern failure is, however, at the same time a cause of Negro strength. The South has had no place for the Negro intellectual. It has put to work a few doctors or lawyers—on Negro practice, subject to the white man's limitations; it has employed Negro teachers in numbers that put Northern States to shame. It has never, on the other hand, been prepared to accord social status to the Negro professional man.

The outcome has been predictable. The Negroes who above all others have rejected Southern "traditions" are the natural leaders of their communities, the elite of their people. There is virtually no contact between these men and women and the white South. The estrangement is deep. One result of it has been to give the Negro people leadership that is able and vigorous, but also indignant and dedicated.

In these days when enthusiasm seems to have winged away from many of us, when purposes are dim and hopes scant, it is good to know that there are men and women who are alive as human beings can be only when excited by a great undertaking. It is gratifying to know, too, that these have followed their star in ways of responsibility that do credit to the concept of American citizenship. Perhaps what they have wanted for themselves is the freedom to obey the divine injunction (Ezekiel 2:1): "Son of man, stand upon your feet, and I will speak with you." Perhaps what they have asked of us who are white is that we obey it with them.

New Look in Churches

Eva Beard

A NEW CHURCH is abuilding in our midst and we, who at times have thought our small community a bit too well supplied with churches, are taking a new look—at architecture, at ourselves. Fifty years ago we were a small farming village, with the first beginnings of an art colony on our lovely mountainside. The colony was of Victorian, Pre-Raphaelite English origin and so was the architecture, which has to be seen to be believed.

Today, repeating the experience of very many small centers within easy motoring distance of a large city, we have become a rapidly burgeoning suburb, complete with a new food chain store. And now comes a new church in the "modern" vein, not one of the "boxes" so scorned by the disciples of Frank Lloyd Wright. This is but fitting, since the paintings which we produce in unending profusion are also, for the most part, modern—or at least "medium modern" as the art world goes. Our artists have not been notably churchgoers but a number are taking a hand in the new edifice (which is Episcopalian) and talking much of liturgical art. Look what the painter Henri Matisse accomplished in the church at Vence, France!

Our new church's high-angled roof recalls the Wright First Unitarian Meeting House in Madison, Wis. In a less art-indoctrinated community the plans would doubtless have provoked more controversy. Here, though many might have preferred a "box" with Gothic superstructure, they know themselves to be out of fashion. Moreover, we have grown somewhat accustomed to a variety of art forms. In our fast-changing world this alone we are sure of—another will be along soon.

The Episcopalian congregation needs more space, for it is outgrowing the charming corn crib which its "publicity" strangely features. As if worshipping in a corn crib were suffering! I rise to defend the corn crib, for I too once dwelt during the summers in a corn crib. Though its peaked roof sometimes let the rain in, its high Gothic spaces filled me with peace. The merely modern in architecture cannot hope to compete with the supremely functional survivals of our farming past.

On the road toward the mountain the Gothic main-

tains itself in a small frame church where the Roman Catholics meet and thrive. Near the top of the mountain another little wooden Gothic church, Old Catholic, nestles into the forest, seeming one with it. The "colonial" rules over our village green in the fine early Dutch Reformed Church. Later Methodist and Lutheran churches retain colonial feeling to some extent. The Christian Scientists foregather in a spacious, well-lighted "box." Twelve miles distant, on a height overlooking the Hudson, stands a beautiful, century-old hybrid, Greek Revival, whose congregation (Episcopalian) points with pride to a hybrid of hybrids, a window designed by the Pre-Raphaelite English painter Sir Edward Burne-Jones and executed in the William Morris workshops. We lack only the Romanesque. So who are we to resent a new look in churches?

THE MODERN ARRIVES

Our new church's roof is of engineered lumber construction, that glued, laminated wood, immensely strong, which has done so much to free church building from cumbersome and costly methods. It can be prefabricated in any desired form. Three out of four new churches, reports the National Lumber Manufacturers Association, will have roofs of this construction.

Most of the record U. S. increase in church building is in the suburbs of large cities, where population growth is fastest. As in our own community, the growth is too fast in all too many cases. The change is much more rapid than is the development into practical use of the wonderful range of new materials, the revision of archaic building codes, the flowering of strong and beautiful concepts in the minds of church architects, not to mention the acceptance of these concepts by conservative church boards and congregations. If, then, a new church arises, large or small, in which some happy concourse of time and place, spirit and matter has permitted that subtle distillation we call beauty, let there be endless thanksgiving.

In 1955, members of an architectural jury were able to confer only two Award Citations for religious structures, and no Design Award. They found rather general acceptance of contemporary art idiom in trying to achieve an atmosphere of worship. But they felt also that "certain approaches occurred so frequently as to constitute a cliché rather than a design contribution.

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Nothing really wrong about them; . . . merely the following of an established pattern." The great, steep-pitched roof, sometimes resting on low side walls, sometimes essentially without walls—this has been done over and over again and often very well. The jury, however, was looking for "points of departure," not "points of arrival."

So it appears that our new church's new look is not, after all, so very new.

The jury, no doubt, expected too much and too soon. But the jury's business is great expectations. The spirit of man ranges far and wide, never farther or wider than when he seeks his God. Should there not be, as Frank Lloyd Wright feels of houses, as many types of churches as of people?

"Sculpture in structure" is today's watchword in architects' offices. The most publicized example of this in church construction is, perhaps, Notre Dame du Haut at Ronchamp, France, conceived by the famous architect Le Corbusier as a piece of sculpture, but one into which the visitor may walk. The material is reinforced concrete. Walls slope and curve, the ceiling curves, the floor slants downward toward the altar. The great wall is dotted with irregular stained-glass openings, the only source of light.

This type of "free form" church design seems scarcely for the American scene; where, indeed, in the cliché-ridden art world, "free form" has become one of the more tedious clichés. Contemporary sculpture has none the less much to say to the church architect. It maintains, in spite of, or because of, its "mobiles" and extreme abstractions, something of the unity essential to good design. The introspective, too personal habit of today's painting produces, in contrast, a myriad of little styles, including some of great interest; but no overriding conception. A rootless art, a little cold.

The church architect is now, comparatively speaking, "free." At any rate, he has exchanged his old masters, the Gothic and the Renaissance, for new ones, offspring of the onrushing industrial age. As with other freedoms, it remains to be seen what he will make of it: whether he can master his variety of new masters. There are few denominational strings attached to his efforts. Recent Award Citations by the magazine *Progressive Architecture* (430 Park Ave., New York 22) went to a Roman Catholic, a Unitarian and a Lutheran church, all suburban, all flat-roofed, except for low concrete vaulting over the main sanctuary of the last-named.

New materials and methods steadily give the architect more range, more flexibility, more chance to design simply in "contemporary" or traditional style, so that churches in these days of high land and building costs can be less debt-ridden. Prefabrication comes more and more into its own. The Massachusetts Institute of Technology, in a research project sponsored by the Monsanto Chemical Company, has designed an all-plastic house, with walls, floors, ceilings and roofs molded from plastic in big, one-piece units. Interior partitions are of movable, light-weight panels; exterior walls, opaque, translucent or clear, are also movable to permit indoor or outdoor living. This technique of mov-

able exterior walls is already in use in many new church establishments.

We are all, it seems, well on the way to becoming one great, big suburban family. It is just a matter of enlightened self-interest, therefore, to do our bit toward making ourselves a happy family. I see no real reason—though many unreal ones—against the building in newer suburbs of religious centers akin to those at universities. At Brandeis University, for instance, the severe, curving façades of Catholic, Protestant and Jewish centers form the segment of a circle. In some instances such developments would be highly practical, and highly economical as well.

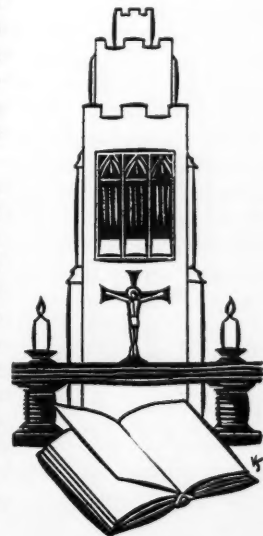
RELIGIOUS CENTERS?

A few actual examples of such suburban religious centers, engineered, let us say, by a "developer" whose speculations have been profitable and who now would like to spend some of his gains more profitably to his soul, might turn the tide. They might even prove convincing to some suburban city fathers, most of whom are themselves taking a flier in real estate.

As for our local scene, we must build on our past, a past like that of innumerable other communities, each wanting to feel itself "different." Here our slight difference lies merely in a heightened perception of the problems that face artists, both young and not so young. We are aware of fertile young talents growing up in our midst to such stature, great or small, as time and place and their natures permit.

Their too personal art is partly a habit forced upon them as an escape from today's mass production, in the arts as in everything else. Frequently they have nowhere else to go but into themselves; a tiring journey, fraught with peril. Unaccustomed to words as a medium of communication, for their speech is line and form and color, they are easily bemused by current psychological and art slogans. A large proportion of them have scarcely seen the inside of a church of any denomination since early youth; yet they may be of a deeply religious nature. To seek them out; to help them find meaning in life by giving their art scope and a reason for being: this is surely a great mission.

I could wish, at times, that our new church were a simple, low-roofed structure, since this would merge more quickly into field and hillside and the hodgepodge of village architecture. But I know that trees will grow tall, that the suburbs will close in upon its new look. And we shall turn our eyes again to our beautiful hills, as we have ever done.



Long Journey's End

J. A. Appleyard

FOR THE TWENTIETH TIME in thirty seasons Broadway is witnessing a new play by a man who dominated the American stage throughout his life, and now, almost four years after his death, is the big news of the current season—Eugene O'Neill. The posthumous production of *Long Day's Journey into Night* has received excellent press notices and publicity blurbs.

Written in 1940 and presented to his wife on their twelfth wedding anniversary, *Long Day's Journey into Night*, according to the terms of the author's will, was to have been consigned to a 25-year slumber in the vaults of Random House, O'Neill's publishers, after his death in 1953. Apparently, it was only in America that O'Neill did not want his play produced, for this past February it was presented with great success in Stockholm by the Royal Dramatic Theatre; subsequently it was announced in the press that the author's widow wished to publish the play but that Random House had refused to do so and that she had given the rights to the Yale University Press, which brought out the volume this past February.

Eugene Gladstone O'Neill, born in 1888, jammed into the years before his 24th birthday a variety of experiences that served as background for his several short plays and 23 full- or more-than-full-length ones that have been published. Leaving Princeton after his freshman year, he worked briefly in a mail-order firm in New York, then spent six months prospecting for gold in Central America, shipped to Buenos Aires on a Norwegian freighter and followed this by a hitch on a cattleboat to South Africa. Periods of destitution on New York's waterfront alternated with jobs on tramp steamers; finally he ended up as a reporter for a paper in New London, Conn., from which he had to retire at the age of 24 to a tuberculosis sanatorium to recover from his years of hard living and to think things out.

There O'Neill first thought seriously of writing. Released, he enrolled in Professor Baker's English 47 course at Harvard. The result of the year he spent there was his first play, *Bound East for Cardiff*, which was produced by the Provincetown Players at their Wharf Theatre in 1916. So began an alliance which gave that

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company the new plays it wanted, and O'Neill the audience he needed.

His New York debut came in 1920 with *Beyond the Horizon*, which won the Pulitzer Prize for that year; it marked the beginning of realistic drama in this country, and made public the work of this young playwright who was to have so great an influence on the American stage. The conventional theatre of Avery Hopwood and George M. Cohan was suffering acutely from artificiality and sentimentality in the first years of the 20th century, and a revolt had long been in the making; but it was not until the appearance of O'Neill that the movement was begun in the direction of realism.

REALISTIC BEGINNINGS

Robert Mayo, the suffering misfit farmer of *Beyond the Horizon*, set the type of the hero with mystical longings for truth and beauty but who is unable to face up to reality. It is a type that is familiar in most of O'Neill's plays, particularly in the expressionist-realist dramas, such as *The Hairy Ape* (1922) and *The Great God Brown* (1926). *The Emperor Jones*, the product of his second year in New York, still remains one of O'Neill's best-known plays, and the role of the fugitive railway porter returning to become sovereign of his native island has been played by such outstanding actors as Paul Robeson and Canada Lee.

The theme of unwillingness or incapability to face reality gave way, for a time, to the notion that sexual urges were the dominant factor in the working out of people's lives. This approach brought the sensational aspects of Freudian psychology to the stage in such plays as *Desire under the Elms* (1924) and *Strange Interlude* (1928), culminating in the work that is most often associated with O'Neill's name, *Mourning Becomes Electra*, presented to the public in 1931 in a production that ran close to five hours in the playing. The "epic" nature of the work in its length and story—the history of a family's sin and punishment over the years—reveals another trait of O'Neill, the ambition to achieve universal significance in his work: the "Greek dream," as Eric Bentley has called it.

The play bases its characters and complication on the *Oresteia* of Aeschylus, though its underlying theme is far different. The story of the Mannons, New England aristocracy of Civil War days, is complicated by adult-

ery, incest and murder. It may bear external resemblance to the classic tragedy, but Aeschylus clothed the action of his play with a context of morality, of divine and natural law, that made it meaningful; his solution, as Bentley again points out, is the victory of law and order over violence, of the community over the individual.

The context of O'Neill's play, however, is supplied by Freudian psychology. Seduction, adultery and incest are the sources of the action, and it is hard to see the significance of this as an exploration of the "one eternal tragedy of Man," or to see in it "the transfiguring nobility of tragedy" that O'Neill has spoken of. There is clamor and passion and intensity in his "*Electra*"—because underneath all his defects he is a fine craftsman and, indeed, the swift movement of the play despite its five-hour performance equals or improves upon that of the classics—but it does not seem to have any rational basis. After it is all over, one is tempted to ask just what has happened.

FREUDIAN TONE FADES

In 1932, O'Neill astonished the theatrical world with a U-turn in the middle of Broadway. *Ah! Wilderness* turned out to be a sentimental comedy of adolescence, set in a typical small town on the Fourth of July. The cynicism and depression usually associated with O'Neill's dramas were absent, yet the craftsmanship was every bit as precise and dependable. It is the one sunny moment in the long day of O'Neill's journey. Its simplicity of purpose and general brightness are often compared with his one other play of happy ending, the earlier (1921) drama, *Anna Christie*. That story of the prostitute who redeems herself through genuine love for a burly stoker, though generally not as well constructed, made a successful enough drama to win its author the Pulitzer Prize. In 1933, O'Neill presented *Days without End*, a shallow piece involving a man's bargaining with the devil, with an unbelievable conversion before a crucifix in the final scene. The praise it received as a sign of O'Neill's arrival at orthodox Christian thinking was premature and unmerited.

In 1936, three years after the production of this last play, O'Neill accepted the Nobel Prize for Literature. Then came a long silence. For ten years nothing was heard from the writer who had presented a play almost every season since his first appearance on Broadway in 1920. The retirement came to an end with the much-anticipated production of *The Iceman Cometh* in 1946. Its length made it look familiar to his followers and the "search" for the meaning of life was still there, but in other respects the work showed a new O'Neill. The tricks were gone, and much of the bitterness, too; there was still the fine dramatic form, but whatever positive philosophy there had been in O'Neill was now completely displaced by the vague "mystical" approach to the problems of life.

This was the last of his works to be seen on Broadway. In 1952 *Moon for the Misbegotten* was tried and abandoned in the provinces. On November 27, 1953, O'Neill died in Boston of bronchial pneumonia.

Long Day's Journey into Night is really all of Eugene O'Neill's plays; it is almost typical in its style, structure and philosophy. The intimate picture it gives us of O'Neill's life, since it is explicitly autobiographical, makes it peculiarly interesting. The author has described it as a "play of old sorrow, written in tears and in blood."

AUTOBIOGRAPHICAL DRAMA

O'Neill here tells the story of the Tyrones, assembled in their summer home by the seaside on an August day in 1912. Like O'Neill's father, James Tyrone is an actor of once-great promise, who for years has been playing the same role in a swashbuckling romance (for James O'Neill it was *The Count of Monte Cristo*), a golden egg financially but the graveyard of his far greater talents. He is a handsome, hard-drinking Irishman with a fear of poverty that makes him penny wise and pound foolish. His wife is gentle and loving, worn out by one-night stands and by three difficult childbirths. During the last of these, an incompetent doctor in a cheap hotel started her on the road to drug addiction, which she has been fighting with unsuccessful "cures" for years. The older of the two living sons, Jamie, is a boozing, gaming, second-rate actor, living mostly off his father and largely responsible for the worldly education of his brother Edmund. Edmund, clearly the young O'Neill, has been knocking around the world for years, and is now writing verse and occasional features for the local paper.

The action of the play concerns the events of one day, in the course of which Edmund is told that he has tuberculosis and needs treatment in a sanatorium. It becomes apparent that the effects of his mother's last cure are fast disappearing, and as the day goes on, her abstracted manner and reminiscences betray furtive doses of the drug. The action is sparse, but the powerful dialog moves towards the climax of the final scene through a bitter series of arguments and accusations until the last link holding the three together—hope for their mother's cure—is destroyed when she appears, holding her wedding gown and speaking distractedly of her convent-school childhood and her girlish love for the dashing actor, James Tyrone.

The play, though its outline may indicate a depressing concern with the morbid, has some fine passages; indeed, it has all the O'Neill excellences of structure and development. A web of images—fog, the mother's perpetually lost glasses, the wedding gown—holds the central theme tightly in place and gives O'Neill a frame on which to build the fine interplay of emotions that is



really the only action of the drama. He has drawn his characters with sure lines and developed them into real personalities. Still, O'Neill's sensitivity often fails him at intense moments, and he is at a loss for words: the attempt to do the work with exclamation marks and quotations from Swinburne botches the job and can be irksome. Nowhere is the gap between the playwright and the poet in O'Neill more obvious than in this tragic inarticulateness.

There is a more fascinating element in the play than the picture it gives us of the author's youth. Occasionally O'Neill reaches back over the years and, speaking for his mature self, gives us his thoughts on his own writing career and its achievements. Here are more valuable contributions to a study of O'Neill than the glimpse of youthful unhappiness. In an eloquent passage where the muse did not fail him, O'Neill, in the character of Edmund, describes an experience of beauty that he had one moonlit night on the southern seas and says that it was "like a saint's vision of beatitude." This is the goal that obsessed O'Neill and most of his heroes. But the experience never lasts and is never fully understood, so that Edmund can say afterwards: "It was a great mistake, my being born a man, I would have been much more successful as a sea gull or a fish. As it is, I will always be a stranger . . . who can never belong." The sense of "not belonging" has afflicted most great artists. They have usually taken refuge in a philosophy of their own; O'Neill, if he ever had a philosophy, has not given it to us in his plays.

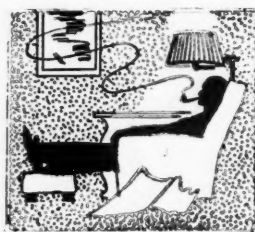
OLD PROBLEMS, NO ANSWER

John Mason Brown has written that "O'Neill's own tragedy, and ours, has been that though he possesses the tragic vision, he cannot claim the tragic tongue." O'Neill seems to have felt this himself, for he says (again in the character of Edmund): "The makings of a poet. No, I'm afraid I'm like the guy who is always panhandling for a smoke. He hasn't even got the makings. He's got only the habit. I couldn't touch what I tried to tell you just now. I just stammered. That's the best I'll ever do. I mean, if I live. Well, it will be faithful realism, at least. Stammering is the native eloquence of us fog people."

O'Neill's sensitivity to human problems was profound, but he did not understand their causes nor could he give them an artistic resolution. The sincerity of his life-long search for an answer makes his failure to find that answer more painful to us. But as a spokesman for a generation that multiplied problems while destroying many of the old answers, O'Neill was far more persuasive than others and he has a basic morality that is more realistic than theirs. With few exceptions, his plays are built on the conviction that suffering comes to man as a result of sin. He seldom defined the nature of that sin, but it is in the background of his central dramas.

Perhaps his sensitivity to problems and his sincere desire to solve them led O'Neill beyond the margins of his ability. He might well have achieved more had he attempted less. But then he would not have been Eugene O'Neill.

Feature "X"



JAMES ROGAN, after working as a journalist, went to South Africa with his wife, Grace, at the invitation of Archbishop Denis E. Hurley of Durban, to help in the lay apostolate. He tells below how racial tensions are lessening.

DURBAN'S CATO MANOR is one of the worst slum areas in South Africa. Less notorious than Johannesburg's Moroka or Jabavu townships, it shares with them the worst record of substandard housing, crimes of violence and infant mortality, and the least provision of such public facilities as electricity, sanitation and police protection, amenities which are considered commonplace in most cities of the world.

According to the Native Administration Department, which controls the welfare of Durban's 150,000 Africans, Cato Manor is officially an "emergency camp." This has been its status since the early postwar years and will probably be its status for many years to come. Estimates of the number of natives living in the camp range from 75,000 to 90,000.

To Rev. James Kerautret, O.M.I., Cato Manor is his parish. He is the only white man living in the camp, and his home is one room in Mazenod School, which borders the southern section of the slum area. No one has a greater love for his African flock than the veteran Oblate missionary, whose priestly life since 1928 has been dedicated to their welfare.

Three years ago an American Oblate, Rev. Sheldon Kelly, was asked to preach to Durban's St. Vincent de Paul Society on the occasion of the Frederic Ozanam centenary. Speaking to a city-wide gathering of members at St. Peter's Church, Father Kelly likened the conditions of the native population to those in Paris when Ozanam began his work. He challenged the SVDP members to give serious thought to a project which would help more Africans to a better life.

Accepting the challenge, the officers of the Particular Council discussed and debated several ideas, including establishment of a soup kitchen to feed the hungry or a Catholic African center. These plans were abandoned when Father Kerautret was called in and said flatly that the most imperative need was in the field of housing.

Accompanied by the Archbishop of Durban, Most Rev. Denis E. Hurley, O.M.I., and Father Kerautret, members of the council interviewed authorities in the Native Administration Department about beginning a housing project. Edward Havemann, manager of the department, was willing and anxious to cooperate. He was authorized to set aside 46 building sites for the

project. In correspondence with Patrick Walter, president of the council, he said that the society's scheme would be "most valuable to the native community as well as to the department. You may be assured," he wrote, "that your project will meet a real need."

With a go-ahead from municipal authorities, the men of St. Vincent de Paul began a begging tour of Durban construction firms. They got donations of bricks, corrugated iron, door frames, windows, gum poles, glass, putty, lime, cement and sand, to begin work on the first cottage. Under the direction of Lazarus Kubeka, an African artisan trained at Mariannhill's famed technical and trade school, the first dwelling was built and ready to be blessed on St. Patrick's Day, 1954.

VISIT TO THE PROJECT

My wife Grace and I and the children went to the ceremony. Piling into the family Ford, we joined a convoy of cars that left from Berea Road for the dedication site. The convoy drove through the dusty camp roads swarming with native men, women and children, who watched with curiosity or sullen hostility as we rode by. The first two-room cottage in the development glistened white in the afternoon sun. It was a striking contrast to the mud-walled or rusty, corrugated-iron shacks in the surrounding area.

We sensed a skeptical, questioning attitude in the African audience that looked on as Archbishop Hurley officially unlocked the door of the home and went inside to bless the rooms. Afterward he presented the key to Mrs. Philomena Ntanzu, a widow with seven children, who had been chosen by Father Kerautret to be the first family in the development.

Archbishop Hurley was deeply moved when he said to the audience of several hundred people: "This gathering has shown us that where Christian charity operates, we are all one." Mr. Havemann called the home a symbol of the hand of white South Africa, reaching out to help the African. "It stands," he said, "as an example of the practical Christian charity which is so strong a feature of Catholic life in Durban."

Knowing that Mr. Havemann was not a Catholic, I regarded his remarks as a sincere tribute to the men who were sponsoring the project. Hand-clapping was prolonged and vigorous when the archbishop announced that an anonymous donor had presented him with a check that would cover the expense of building a second home.

The project snowballed afterward, as various Catholic societies came forward to sponsor more cottages. Proceeds from the annual Irish ball were set aside for a dwelling. The Knights of da Gama, a fraternal group modeled after the Knights of Columbus in the United States, offered to subsidize two homes. Officials of the Durban Round Table, a civic organization, established a credit fund for short-term loans.

Some months later I went back for the dedication of five more homes, which were blessed by Rev. Francis E. Hill, O.M.I., vicar general and spiritual director of the Catholic Women's League. Father Hill con-

gratulated the women of the league who had contributed to the building of two cottages and urged them to continue their efforts to meet the urgent need for more homes in the area.

This time, a new spirit was evident in the native audience that watched the ceremony. The sullenness was gone and there was an attitude of mutual respect on the part of Africans and white people. I could see a real pride of possession on the part of the African project-dwellers. They had seeded small areas of grass around their homes, and gay flower beds brightened the yards. Happiest of all was Father Kerautret, who told me that 75 of his Catholics were for the first time housed in something that approached common decency. He hoped that one cottage might be constructed for a community center, so that his parishioners could use it as a chapel for Sunday Mass and for recitation of the rosary in the evenings.

Archbishop Hurley has said that the best method of preparing South African white Catholics for a more liberal view of race relations is to create situations in which the races are brought together on something practical that needs to be done. The St. Vincent de Paul housing project in Cato Manor was just such a common effort. It has been a practical demonstration of sincere good will on the part of the white community. I look back upon it as one of the most significant and far-reaching examples of Christian charity that I saw in South Africa. And I remember with esteem and admiration Father Kelly, Father Kerautret and the humble men of the St. Vincent de Paul Society who saw a need and did something about it.

JAMES ROGAN

—Archbishop Hurley Speaks—

My own personal feeling about the political future down there is this—*apartheid* is quite unworkable. You can't move human beings around to the extent they'd have to move around to make segregation work in South Africa.

I think it will break down also on economic lines. The African is absolutely necessary as a semi-skilled or unskilled laborer in the factories, industries and mines The world attitude, which is completely against segregation, is bound to have an impact The whole of Africa is on the march. We can't remain behind just in that little corner. . . . [America's] magnificent show against segregation . . . is bound to affect South Africa as well. As much as we try to hide ourselves behind our own frontiers, . . . we are bound to be affected by the influences outside South Africa.

So I see *apartheid* or segregation breaking down in a decade or two. But in the meantime I think the situation will be tense and I think the Church is going to suffer for awhile.

From Ave Maria, Sept. 29, 1956.



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BOOKS

Food for the Soul, Facts for the Mind

THE TWO-EDGED SWORD

By John L. McKenzie, S.J. Bruce. 312p. \$4.50

Books are often rated by the way they fill a need. According to this standard Fr. McKenzie's book is very important; it is, in fact, a unique contribution to the Catholic biblical movement in our country.

But first a word about the need. It is no exaggeration to say that progress in our understanding of the Old Testament over the last 25 years has been extraordinary. Ancient biblical sites have yielded their secrets to the archaeologist and, thanks to the linguist, the languages of long-forgotten peoples tell us much about civilizations which were already old when Abraham was called by God.

From the Catholic viewpoint this progress was signalized by Pius XII with his great biblical encyclical of 1943. Mainly through his inspiring leadership, associations of Catholic biblical scholars have sprung up in Europe and America and their members have courageously set about the task of assimilating this new knowledge in order to bring the word of God to men of our time.

But in the laborious work of solving questions of theology, text and history, it is all too easy to forget that the Bible is not the preserve of any group of specialists; and the price of forgetting it is the real danger that biblical scholars will end up talking to themselves. In our own country, only a handful of qualified scholars, notably Fr. Bruce Vawter, C. M. (*A Path through Genesis*), and now Fr. McKenzie, have turned their talents to solid popularization.

How well does the author meet this need? To begin with, the emphasis is where it belongs, on the permanent religious ideas and values of the Old Testament, from Genesis through the historical books, the Prophets and the Wisdom literature. I do not know of a single major theme of Old Testament theology which is not treated in this volume. Here much is said about the dialog between God and man, the Hebrew idea of God, human origins, Hebrew historiography, the Messianic hope, ideas of the future life, sacrifice, prayer and the mystery of evil. The chapter entitled "The Mystery of In-

iquity" is, in my opinion, the finest treatment of that profound problem in any language.

Fr. McKenzie has dispensed with the ponderous apparatus of extensive bibliography and references, because he is writing for the general, adult reader. However, beneath the swiftly moving style the student will detect on almost every page the discriminating reading and mature reflections which mark the genuine scholar.

Many personal viewpoints are expressed. For example, in attempting to grasp the second and third chapters of Genesis, the reader will have to be satisfied with the author's "educated guess." Or maybe he will not be satisfied and will be able to suggest something better. In any case, personal opinions should provoke discussion and intelligent controversy—not niggling suspicions—among educated Catholics and I take it that this is one reason why the book was written.

Do not go to this book for a ready answer to every difficulty that comes up in the Old Testament. But if you want to experience the sweep and power of the sacred books, the hope which brightens their pages, the incomprehensible love of God for man, then read *The Two-Edged Sword*. And when you have finished, read the Old Testament.

FREDERICK L. MORIARTY, S.J.

THE BIBLE AS HISTORY

By Werner Keller. Morrow. 426p. \$5.95

The average reader of the Bible does not remind himself constantly of its antiquity. The fluency of the idiom of the Knox Bible, for instance, may help him forget that he is reading a translation of Hebrew and Greek originals. But to read the Bible without awareness of its historic context leaves one prey to perplexity and doubt and even to theological absurdity. The science of biblical interpretation is a specialized field technically called exegesis. Anyone who proposes to engage in serious reading of the Bible cannot be totally innocent of exegesis.

The first task of exegesis is to place the Bible, a library of books written over a millenium, in the context of history. In this it seeks the aid of auxil-

ary sciences such as history and archeology. The light thrown on the Bible by archeology is one of the most exciting aspects of contemporary study. The new knowledge acquired only in recent decades is found in learned journals and technical studies. Werner Keller, the German scientific journalist, has rendered a great service in assembling and marshaling a wealth of this material and making it available to the general reader.

Subtitled his work *A Confirmation of the Book of Books*, the author sets out to show how sundry sciences, archeology in particular, have confirmed the historical accuracy of the Bible. The book, incidentally, is a witness to an interesting change in intellectual fashions. Would the intellectual of the mid-19th century have dreamed of a book like this being accepted in the mid-20th century? Religion is like the phoenix.

Mr. Keller's real triumph is his intelligent control of an incredible mass of scientific data, and only the specialist is in a position to evaluate the measure of that achievement. It is remarkable. No item of importance in archeology has escaped the author's attention. He is familiar with the more renowned discoveries at Mari, and also with the less known finds at Karatepe. He knows the Epic of Gilgamesh and also the Execration Texts. He has done a staggering amount of reading, but that was only the beginning.

The organization of this vast material into an interesting and readable pattern was the next problem. Here the achievement is equally noteworthy. The author has followed the chronological scheme of the Bible, and has woven the biblical and scientific data together in an engrossing design.

The emphasis throughout is on scientific data as confirmatory of the historicity of the Bible. They are confirmatory on the whole, but their primary value is in that they illuminate much in the Bible that was obscure. The Bible is above all a theological statement. The reader may get the impression that natural explanations are offered for things that the Bible describes as miraculous, for example the Manna. He will not be too disturbed if he remembers that the sacred authors emphasize the primary Cause, God, and often ignore secondary causes for the simple reason that they were ignorant of the nature of the secondary causes. The effort to discern the secondary causes does not necessarily imply a denial of the miracle.

The author unfortunately fails to dif-

ferentiate between true scientific authority and pseudo-experts, as in the case of the remains of the Ark on Mount Ararat. At times Mr. Keller indulges the journalist's penchant to turn drama into melodrama as when he gets Nelson Glueck out of bed in the middle of the night at Ezion-geber. All in all, however, the story is excitingly told. On occasion the diction is notably inelegant and the continuity rough. These are minor defects in a significant contribution to literature about the Bible.

JOHN J. DOUGHERTY

Digging for Roots

THE TESTIMONY OF THE SPADE

By Geoffrey Bibby. Knopf. 411p. \$6.75

The charm of archeology is indefinable and only partially expressible. To hold in one's hand an artifact of some ancient ancestor is to establish communion with the roots of one's being. To put it in less poetical words than does our author, it is to add the perspective of history to our common humanity.

Among the many recent books of popular archeology, this one ranks high

for excellence of material and style. It has the added charm, for many Americans, of painting a fascinating picture of the struggles of our European ancestors towards civilization.

With great skill, Bibby uses both the anecdotal and the synthetic approaches. We thus have a book which sparkles with the personalities of archeologists, and is solid in its presentation of the great trends that developed in the course of the civilizing of northern Europe.

The work is divided into four books. "The Antiquity of Man" could perhaps have contained elements of a broader background, and included our knowledge of man in Africa and Asia. However, for the smaller canvas of the author, this section is excellent. "The Retreat of the Ice" leads us into the lives of the dwellers in the Kitchen Middens, the Reindeer Hunters and the brave people of the Circumpolar Culture. "The Opening Up of Europe" is the entrancing story of the advance of agriculture and architecture, during the Neolithic and the Megalithic, until, at Skara Brae, the whole of Europe had been civilized. The last section, "On the

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J. FRANKLIN EWING

THE EARTH WE LIVE ON

By Ruth Moore. Knopf. 408p. \$6

Recently many authors have been trying to popularize science, and many books have brought before the layman the general problems that once were worries only of the professional scientist. In the present book Miss Moore has chosen our planet as her subject and outlines the growth of the science of geology. Her style is pleasant; the reading is easy for the most part, and she has chosen and arranged her subjects very well.

Geology has been labeled in the past an "inexact science," but many have taken issue with this, by showing that the "exactness" of the various sciences can be relative. Miss Moore demonstrates the difficulty the geologist had in the past in observing phenomena without the aid of the geophysicist and the geochemist. This re-

viewer once heard Dr. Harold C. Urey say that it was quite miraculous to see what truths the geologists had uncovered without the aid of other sciences. While explaining the geological phenomena, the authoress neatly introduces the scientists who solved these problems and gives a brief, or even lengthy, biographical sketch of each one.

The geological fields touched upon are volcanology, paleontology, glaciology, tectonophysics, isostasy, hypotheses on the earth's origin, seismology, geochronology and others, but the subjects are introduced and explained without frightening the lay reader.

This reviewer, and perhaps others who work in the geological sciences, might find that the book starts very slowly. It appears to me that too much time has been spent on mythological explanations of the earth. Other criticisms can be made. There is no indication of which earthquake intensity-scales were used. John Milne is said to have invented the seismograph, though there were seismographs many years before his time; the illustrations could be better chosen from the countless pictures available today.

Again, Protestant Archbishop James

Ussher is lightly maligned for having delayed the advance of science by giving the exact date of the earth's birth. Guettard, who was born in 1715, is called "one of the world's first geologists," but no mention is made of Niels Stensen, who in 1666 wrote treatises on the various fields of geology with correct interpretations of fossils and sedimentary formations that earned him the title, at least amongst the European geologists, of "Father of Modern Geology."

Despite these few mistakes and omissions, the reader will find this book interesting and informative. The arrangement of the bibliography and explanation of each chapter's references are well done.

DANIEL LINEHAN

New Light on Teddy

THEODORE ROOSEVELT AND CATHOLICS

By Frederick J. Zwierlein. Art Print Shop (Rochester, N. Y.) 374p. \$6

This volume has the ingredients of a good story but the final mixture is disappointing. Theodore Roosevelt remains an ever colorful and complex protagonist; Catholics and Catholicism lose none of their perennial attractiveness; and Fr. Zwierlein is still the hard-hitting ecclesiastical historian he was forty years ago. Yet the unity of a story, close integration and critical conclusions are all missing. Despite these defects, the book will always have value as a source of much previously unprinted manuscript material.

Roosevelt, who fancied himself a moralist and pictured the prime need in American life to be one of morality, emerges ever conscious of his relations with Catholics. At Harvard (1876-1880) he longed to see developed "a strong Catholic element" (p. 27), but this interest seems confined to the gridiron, where a Catholic captain and a good ground-gaining fullback of Roman persuasion satisfied his early and superficial desires.

As a junior Assemblyman at Albany, two years later, Roosevelt was impressed unfavorably, for "the average Catholic Irishman . . . is a low, corrupt and unintelligent brute" (p. 1). During the next two decades, when he served as Civil Service Commissioner, Police Commissioner in New York City, Assistant Secretary of the Navy and Governor of the Empire State, Roosevelt grew in admiration of Catholics and frequently appointed them to office.

The bulk of this study, however, deals with Roosevelt's presidential pol-

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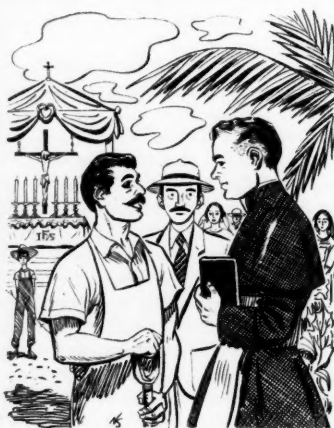
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icy in the Philippine Islands. Here Fr. Zwielerin's account is as exhaustive as it is interesting. While Roosevelt crowed constantly that "in my Cabinet Catholic, Protestant and Jew sat side by side" (p. 361), the American hierarchy in the Islands and several bishops in the States were voicing serious grievances.

Catholic claims for war damages were seriously minimized at Manila and payment was studiously delayed at Washington. Anti-Catholicism, however, scarcely explains these injustices, for in most instances Roosevelt's Philippine appointments and policies were approved beforehand by Cardinal Gibbons and Archbishop John Ireland.

The specter of religious rancor in the Islands stalked Roosevelt in the



same way it burdened American churchmen who had replaced the friars. It was in this important crisis that the President showed himself poorly advised and belligerently stubborn. An independent national and heretical group, the "Aglipayanos," ran riot, while Roosevelt forbade the Islands' executive arm to use its police power. Though not the progenitor of this anti-American and anti-Catholic movement, Roosevelt was, according to Bishop Hendricks, "the wet nurse" (p. 261). The litany of ills was long and still remains unfinished.

Though some of the material in this volume is both undigested and inaccurately cited from the already published Roosevelt letters, the monograph may stimulate further study and render possible more definitive conclusions.

HARRY J. SIEVERS

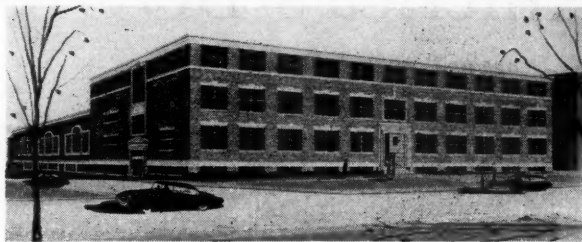
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By Roma Rudd Turkel. Kenedy. 242p. \$3.75

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America • JANUARY 19, 1957

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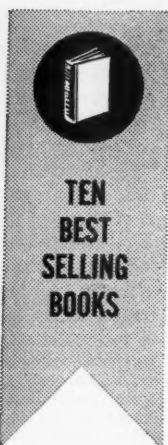
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C Commerce
D Dentistry
Ed Education
E Engineering
FS Foreign Service
G Graduate School
IR Industrial Relations
J Journalism
L Law

M Medicine
N Nursing
P Pharmacy
S Social Work
Sc Sciences
Sy Seismology Station
Sp Speech
Officers Training Corps
AROTC—Army
NROTC—Navy
AFROTC—Air Force

America's BOOK-LOG



JANUARY

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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both for those who have reached old age and those who are coming to it. There is actually no clear line of demarcation between the two. "It is the kind of person we are, the kind of person we grow up to be through all our busy years, that make the later years rich and rewarding or lonely and bitter."

When the body of man begins to slow down under the weight of years, the spirit assumes a more prominent role in life. The riches and reward of the elderly persons are the consequence of an unselfish life spent as much for others as for oneself. For this reason judgment day will have surprises for the unselfish person who will wonder when he saw Him hungry and gave Him to eat or when he visited Him. The reward is also manifest for the person who arrives at old age surrounded by those who love him.

The essays give only little attention to the more unfortunate aged who, in addition to the ordinary adjustments, face the later years without economic security, the security of a home in which to live or are burdened with chronic illness. This is an increasingly great problem and it is high time that steps be taken to make more adequate provision for these neglected citizens. The author states correctly that we "knock ourselves out" for the youth of today, forgetting or delaying to concern ourselves with old people who gave us our youth.

Nothing less than action on the part of the whole community is sufficient to meet the problems of older people. It will begin with individual charitable action but it is too extensive a problem to stop there. The opportunities to help beckon to parishes, organizations and their leaders.

Mrs. Turkel's pleasant essays serve to lift one up in anticipation of a happy tomorrow.

A. H. SCHELLER

EIGHT-DAY RETREAT

By Francis X. McMenamy, S.J. Bruce. 218p. \$5

HERE AND HEREAFTER

By George A. St. Paul, S.J. Newman. 279p. \$4.50

The value of any commentary on the Ignatian Exercises can be measured by a study of the author's fidelity to the sequence of thought in the original text; his consistent emphasis on the cardinal meditations of the saint's method; his accommodation of the essential principles to a specific type of retreatant. These tests are met admirably by the two books; the first written for priests and religious, the second for the laity.

America • JANUARY 19, 1957

After long years of experience in directing the full course of the Exercises for Jesuit priests and conducting retreats for the diocesan clergy and religious, Fr. McMenamy compiled his notes shortly before his death in 1949. In these 26 meditations and 8 conferences, edited by Rev. William J. Grace, S.J., there is ample evidence of the accumulated wisdom of a veteran counselor on the supernatural life, explaining for retreatants the step-by-step advance through the purgative, illuminative and unitive ways to the summit of Christian perfection.

The sure touch of the expert on the Ignatian system of spirituality is discernible in Fr. McMenamy's stress on the key exercises—the Kingdom of Christ, Two Standards, Three Classes

REV. FREDERICK L. MORIARTY, S.J., is professor of the Old Testament at Weston College, Weston, Mass.

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of Men, the Election and the Three Modes of Humility—as the means of refining the human faculties for the contemplation on the Love of God. Priests and religious in general will undoubtedly appreciate the enlightening instructions in the conferences on such topics as the supernatural life, the virtues, purity of conscience and prayer, though some of the applications are made explicitly to the Jesuit rules.

Fr. St. Paul, a director of weekend retreats for laymen at Grand Coteau, La., has developed fifteen practical meditations around the skeletal truths of the book of St. Ignatius; one as an introductory consideration, seven on fundamental principles and seven on the imitation of Christ. In skillfully adapting the major exercises of the Ignatian method to the needs of lay persons, the author presents a design for Christian living in the world today

through the practice of the divine law of charity.

It is no exaggeration to say that St. Ignatius' small volume on the supernatural life is, in a certain sense, a do-it-yourself book. Of course, the Holy Spirit is always the principal agent in the work of personal holiness, but the automotive aspect refers to human cooperation with the graces given by God. Both of these splendid books, based on the teachings of the man of Manresa, offer the practical means "of preparing and disposing the soul to rid itself of inordinate attachments and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul." This type of book can serve a high purpose not only as supplementary reading in time of retreat, but also as a source of profitable meditation at home.

VINCENT DE P. HAYES, S.J.

COMPACT HISTORY OF THE UNITED STATES ARMY

By R. Ernest Dupuy. Hawthorne. 296p. \$4.95

Compact and readable, this story of our Army from 1775 to the present is extremely valuable for orientation into the career mind. It is not battle history, war history or tactical history, but the description of a way of life. It focuses on the hard core of devotion to duty and endurance that richly permeated the "old Army" and has been so diluted today that it needs revivification—a revivification such as this book is excellently capable of effecting.

The treatment here is so sound and so readable that it may well have a fine effect if distributed through the services—in military units, in circles of the R.O.T.C., the Reserves and the National Guard. This way of life is rich in achievements. It also entails frustrations, but its description here leaves the reader with the feeling that they are worth suffering in so high and necessary a cause.

ELBRIDGE COLBY

THE WORD

Here the supply of wine failed; whereupon Jesus' mother said to him, They have no wine left (John 2:3; Gospel for the Second Sunday after Epiphany).

There is a certain broad principle of criticism which would appear to enjoy universal validity, and it is this. In any given situation, that which we do not



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Dear America's Associates:

Space in our columns is always a pretty valuable commodity, but no one on our staff ever grudges it to this periodic listing of the names of our special friends, the ASSOCIATES.

Again this week we proudly and gratefully call attention to those of our subscribers who have renewed their membership in our editorial family, or who have recently joined it for the first time.

You will note that there are ASSOCIATES all over our land. One member of the family, we see, is in Barcelona, Venezuela. And up in our own 48 States we find ASSOCIATES all the way from North Dakota to Louisiana, from Maryland to California.

New and renewed ASSOCIATES, we thank you!

THE EDITORS

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really understand must not be permitted to obscure, weaken or prejudice those elements in the picture which are quite lucid and clear. A fair-minded observer may not feel entirely certain about the deportation of young Hungarians to Siberia and yet rest assured that the Soviet overlords are indeed barbaric savages, totally unfit for human intercourse with civilized nations.

The mystery of the miracle of Cana continues to be mysterious: the clipped dialog between the Lord Christ and His beloved Mother leaves questions in the mind. Yet what is transparently clear in this event is that Mary asked her Son for something and, over some objection or difficulty, obtained what she asked. There can be no mystery, in other words, about the intercessory, mediatorial power of the Mother of Jesus.

It does seem very odd, as well as endlessly sad, that sincere Protestants are troubled by the reasonable, moderate truth which is here contained in Scripture and has always been enshrined in Catholic belief. Exaggeration will always be possible in religion as anywhere else, though not as likely as—let us say—in advertising. Yet is it not truly remarkable that in the manifold Marian devotions of millions of Catholics, the majority of whom are altogether innocent of theological training, there should be noted so few slips either of speech or practice with reference to Mary?

No one in the Catholic Church ever confesses that there are three Persons in God, Father, Son and Holy Mary. No Catholic, whether or not he has any notion of the Pauline doctrine regarding Christ the great high priest, will be heard mumbling incantations to Mary the great high priestess. We do not adore Mary, any more than we adore the doll-like, well-dressed statue of the Infant of Prague, and every reasonable non-Catholic knows this.

What Holy Mother Church unflinchingly teaches and what her devoted sons and daughters enthusiastically believe is the simple, uncomplicated doctrine of the unique, powerful, intercessory competence of Mary. To some it may appear a staggering outburst of medieval credulity, but we actually credit the extraordinary notion that a beloved mother may have some influence with a devoted son. Obviously, of course, if Catholics can swallow that, they can swallow anything.

In truth, we of the Church do not much care to argue about her whom we gently call *our Lady*. We like to talk about her, but we prefer to talk to her.

There is a little liturgical prayer which really tells the whole sweet story of our dealings with the Mother of God. *Recordare, Virgo Maria, ut loquaris pro nobis bona*. An artless and almost exact translation would be, *Remember, Virgin Mary, to say a good word for us*.

We think she will, too.

VINCENT P. MCCORRY, S.J.

THEATRE

SPEAKING OF MURDER. Melodrama, once a prevalent dramatic art, has in recent years become a scarce commodity in our theatre. Looking back over the past decade, your observer recalls only one first-rate thriller, *The Desperate Hours*. Even second-rate spine-chillers were so few and far between in that same period that they could be counted on the fingers of one hand, with a digit or two left over.

The production at the Royale, by no means a first-quality thriller, is easily peer to such recent ventures in homicide as *The Man* and *The Bad Seed*. As the emphasis is on suspense rather than mystery, the story will not be harmed by identifying the malevolent character. A woman who failed to become a widower's second wife turns to murder as a means to becoming his third.

Brenda de Banzie, an English actress, offers a brilliant performance as a female Iago.

TROILUS AND CRESSIDA, the fourth offering of England's Old Vic Company while tarrying in New York, is Shakespeare's tragedy based on the Trojan War. As presented at the Winter Garden, the play is a colorful and exciting spectacle, but it is difficult to say precisely where Shakespeare's writing surrenders to Tyrone Guthrie's direction. It doesn't matter, really, as the emphasis of the production is on bravura acting.

All too soon the Old Vic is departing from our city. It goes on the road now, offering provincial America an opportunity to see a superlative repertory company performing a group of English classics. Your city may be among the lucky ones. Consult your local newspaper. If your city is not included in the Old Vic's itinerary, why not ask your mayor how come?

THE HAPPIEST MILLIONAIRE, presented at the Lyceum by Howard Erskine and Joseph Hayes, is a rambunctious comedy that will please any

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theatregoer with a hankering for humorous Americana. The leading character is a Philadelphia millionaire who apparently thinks he is a lower-case Teddy Roosevelt. He associates with retired pugilists, instructs his daughter in the manly art of self-defense and keeps live alligators crawling around his drawing room.

The comedy develops into a genteel riot when Philadelphia aristocracy becomes involved with North Carolina tobacco money. The off-beat, pianissimo buffoonery is beautifully interpreted by a cast of comedians headed by Walter Pidgeon in the title role. Humorous performances by Ruth White and George Grizzard are so subtle, while causing gales of laughter, that one can scarcely hear a rib crack. Kyle Crichton has written a soft-shoe comedy that can hardly miss becoming a superior theatre piece. George Jenkins designed the setting.

THEOPHILUS LEWIS

FILMS

The year 1956 will probably get plenty of attention in future histories of the screen. It was the year when the wide screen came into its own and the 150-to-215-minute features became paralyzingly prevalent. It was also a year which ended on a bitter note of controversy over film morals. In the confusion it might not be noticed that 1956 was probably unique in screen history in that a perfectly defensible list of the ten best pictures could be compiled from the family-approved category of films. To wit:

WAR AND PEACE (*Paramount*)

THE TEN COMMANDMENTS
(*Paramount*)

GIANT (*Warner*)

AROUND THE WORLD IN 80

DAYS (*United Artists*)

MOBY DICK (*Warner*)

RICHARD III (*Lopert*)

THE KING AND I (*20th Century-Fox*)

THE FRIENDLY PERSUASION

(*Allied Artists*)

MARCELINO (*United Motion Picture Organization*)

THE TEAHOUSE OF THE

AUGUST MOON (*MGM*)

THE GREAT MAN (*Universal*) does not appear in this ironically titled film for the perfectly good reason that he has just gotten himself killed in an automobile accident. Nevertheless he leaves his mark on the proceedings.

In form the film is rather like an old-fashioned exposé. A news commentator (José Ferrer) is given the assignment of arranging a memorial program for the deceased Herb Fuller, celebrated radio-TV performer and idol of millions (whose similarity to a real-life TV personality has been widely commented upon). Instead of relying on the laudatory material in the files of the Amalgamated Broadcasting System, the reporter sets out to interview the people who knew Fuller best.

From these startling conversations there emerges the portrait of a thoroughgoing heel—a lecher, an ingrate, a tyrant, a coward and a phony. But puncturing the "great man" myth is only one-half of the film's iconoclasm. It also points a venomous picture of television executives for their urbane double-dealing, their contempt for the public and their hypocritical espousal of the standards of mediocrity and vulgarity. At the last minute the commentator-hero preserves his integrity (though not very convincingly) by throwing away the fawning tribute to Fuller he had composed and ad-libbing the truth.

Ferrer directed the film and collaborated with Al Morgan in turning the latter's unrestrained novel into a comparatively restrained screen play. The net result is a lively, thought-provoking statement of a thesis which has not quite the stature of drama and which is more interesting in parts than it is as a whole.

The parts, however, highlighted by excellent supporting performances—Dean Jagger as an imperturbable network tycoon, Keenan Wynn as a blackmailing agent, Julie London as a vocalist on the skids both professionally and personally, and Ed Wynn as a station owner have an incisiveness and an authenticity rare enough to warrant a good reception. [L of D: A-11]

THE KING AND FOUR QUEENS (*United Artists*) has Clark Gable walk into a ghost town inhabited by four young, presumed widows (Eleanor Parker is the principal one), and immediately mow them all down with his charm. With variations this theme has served Gable spectacularly well with both male and female audiences down through the years. Now, however, it is stated too late and too flat-footedly. When the picture isn't merely dull it is embarrassing. More damagingly, in its ending the film comes as close as any in recent years to averring that crime does pay. [L of D: B]

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